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The
Home Study
Series

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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser,

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THE TEACHERS MONTHLY

Toronto

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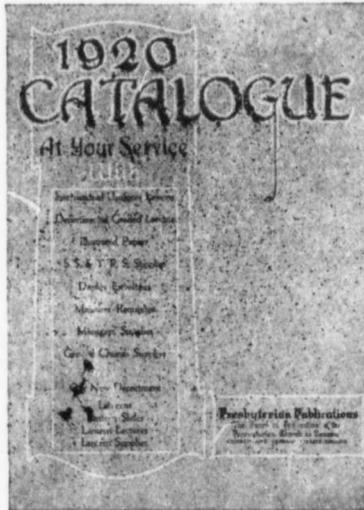
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The Teachers Monthly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXV.

Toronto, November, 1919

No. 11

EDITORIAL

Planning for Christmas

This year's Christmas season ought to be an especially happy one. Christmas is the season of the Prince of Peace ; and peace is now, after five tragic years, back to us again.

The Sunday School may add to the Christmastide gladness in at least four ways :

(1) By a special Christmas service on the Sunday nearest Christmas day.
(2) By a Christmas time social gathering of teachers and scholars, with parents and friends.

(3) By arranging that the scholars shall have a large part in the Sunday service and in the week night entertainment. There are few things that make a child happier than to express the religion that is in his or her heart, or the fun with which every wholesome boy or girl is brimming over.

(4) By some special help to some person or some cause that needs help. If the help may take the form of personal service on the part of the scholars so much the better.

It is for the teachers to take the lead in the planning, making sure to begin well in advance ; the scholars will be on tip-toe to help with their share.

Getting Ready for the New Year

It is none too soon, for November will flit swiftly by, and December, with Christmas at the end of it, is always a rush month.

There are half a dozen routine things which it will pay to attend to in November. For instance :

The shaping up for promotions from one Department to another. Superintendents and teachers should take time to consider these carefully, and should arrange to make the promotions a state occasion, either on the last Sunday of the old or the first Sunday of the new year. The secretary should keep in close touch with the promotions, to have the proper Promotion Certificates filled out and ready, and to have the names of the re-arranged classes entered in the class books and in his own records.

The settling and ordering of the periodicals and supplies for the new year should be done in November. The end of the year always finds the mails congested ; early orders ensure prompt deliveries, and the School starts on the new year with all its sails set. In ordering supplies, our 1920 Catalogue, which has been sent to all Schools, should be very carefully studied. It has been framed to meet all the needs of all the Schools. A diligent scrutiny of it will likely discover helpful supplies which individual Schools may have hitherto overlooked ; and the new things in the Catalogue are worth a trial.

If the Teacher Training Class has not sooner begun, now is the time to make a beginning.

What about the music? Is there no room for making a new start in this most essential but too frequently neglected feature?

And the givings; what about the improvement of methods with a view to more systematic and larger gifts, and thereby, greater benefit to the givers? In this line 1920 affords a unique opportunity and responsibility. The canvass for the Forward Movement fund of \$4,000,000 is set for early February. No School can afford to be out of it. Every School, for its own sake, as well as for the sake of the great causes which are to share in the fund, should be in it to the School's capacity. This will call for careful planning beforehand.

If week-day activities for the boys and girls are not in operation, November is an excellent time to set them in motion, so that they will have a good start on which to enter the New Year.

The Sunday School has a big place to fill; and, correspondingly, its teachers and officers have a big sacrifice of time and energy to make. November is the psychological month to expend a goodly portion of that time and energy in getting ready for a great new year.

Help Out With a Lantern!

A New Year's gift by the Sunday School to itself, or, by the congregation or some good friend, to the Sunday School, of a Lantern, would be good investment.

A writer on page 650 of this issue of the *TEACHERS MONTHLY* tells from experience, what the Lantern can do for the Sunday School. An increasing number of our Schools are thus equipping themselves, to their great pleasure and profit.

The investment is not a heavy one, for a Lantern is not costly and will last for many years; in fact, there is little about it to wear out, and the number of slides: hymn slides, slides illustrating the scripture and the missionary lessons, slides of science, travel, entertainment, rental Lantern Slide sets, with lecture—these are in great number and variety. Our newest Department has been established for the very purpose of supplying lanterns and slides. We shall be glad to furnish fullest information, and to cooperate in every possible way with Schools who wish to have a Lantern, as well as with those who have this equipment, and desire to provide themselves with further material in the way of fresh slides and rental sets.

Departmental Graded Senior Quarterlies

These were mentioned last month as just out, the new volumes of the *SENIOR TEACHER'S QUARTERLY* and the *SENIOR SCHOLAR'S QUARTERLY* beginning with October. It was also mentioned that in form and substance they had been extensively remodeled, with a view to helping teachers of the admittedly important, but difficult 15, 16, 17 ages, to get into more real and vital touch with their scholars, and to assist the scholars in a real study of their Sunday lesson, and in their week-day activities—in short, to help them to, and in, the Christian life.

It is a pleasure to the editors to say now, after the lapse of a month, that strong commendation of the *QUARTERLIES* have reached them from many quarters. Our Church's General Secretary of Sunday Schools and Young People's Societies says of them: "They are far and away the closest to the needs of teachers and pupils of the 15, 16, 17 ages, that have yet been produced." He emphasizes these three conspicuous points of excellence: (1) the material for the scholars has been written for real boys and real girls, it will interest them; (2) this material is given in daily parts, linked up with the daily Scripture reading of the "Morning Watch;" (3) the teacher's material and the scholar's material are so closely interlinked as to be a great help to both teacher and scholar. The offer to supply them free for October-December to Schools not already using them has been widely taken advantage of. It is still open.

The lessons of this first Quarter head up in the great question for the 15, 16, 17 ages, namely that of definite decision for Christ and for his service; and it will be a great joy and reward to the editors if the *QUARTERLIES* shall help to these great ends.

Some Pamphlets on Home Religion

Three little "Home Religion Pamphlets" of unusual interest and value have been prepared by the Board of S.S. and Y.P.S. and issued by the Committee of the Forward Movement. These pamphlets are entitled respectively: The Local Church and Home Religion; Parents and Home Religion; and The Sunday School and Home Religion.

Sunday School workers will be specially interested in the last named pamphlet, which gathers up, in convenient form, four articles, three of which have already appeared in THE TEACHERS MONTHLY, while the fourth will be found in this issue.

It is rightly assumed, in these articles, that the function of the Sunday School in relation to the home is that of a loyal and intelligent helper, and that apart from the sympathy and support of the home, the work of the Sunday School cannot reach its greatest effectiveness. The little ones belonging to the Cradle Roll Department, the Beginners and Primaries, the children of 9 to 11 and the boys and girls of 13 to 17, are, in successive divisions of the pamphlet, followed from the Sunday School to the home, and definite plans are suggested to the teacher, for enlisting the invaluable help of the father and mother in carrying on, in the home, the teaching and training begun in the School.

Too much praise can hardly be given to this excellent little pamphlet. It is simple and practical in the highest degree. The plans which it suggests, can be worked out by any teacher in any School. Where these plans are put into operation there will be a real partnership between the Home and the School from which the best results in the religious training of the children and the boys and girls may confidently be looked for.

All three of the pamphlets mentioned above can be obtained free from 256 Confederation Life Building, Toronto.

Programmes for Grown Ups

The question of the programme for a young men's or young women's class is one of prime importance. The kind of organization best suited to the class, the forms of service, the most profitable course of study, which the class can most effectively render, how the class can help in the work of the church,—these are matters which give the conscientious teacher much anxious thought, and, sometimes, not a little perplexity.

For help in the solution of his problems, such a teacher may be directed, with great confidence to a four page leaflet, A Programme for Men and Women, and a card, A Programme for Young Men (Including Returned Soldiers), both prepared and issued by the Board of S.S. and Y.P.S. and to be obtained by writing to Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

The Leaflet discusses the kind of organization best suited to an Adult Bible Class, suggests which the class may undertake for its own advancement, as well as to help the Local Church, the Home and the Community, and,—a most important feature—shows how the work of the class may be linked up with the weekly prayer meeting of the congregation; while the Card sets forth a programme specially for Young Men, under the headings of the Sunday Class and Through the Week Activities, with a number of suggested courses of study, including several not mentioned in the Leaflet.

Both Leaflet and Card will be found to be packed with hints and directions of the greatest value.

A Bigger Output in the Sunday School

On every side is heard the demand for increased production to make good the terrible waste of the War. It is a time when every acre of land should be made to yield its utmost; when mines should be worked to their greatest capacity; when factories should turn out the largest possible supply of every useful commodity.

There is an urgent demand also, for a bigger output in the Sunday School. The great need of the time is men and women of sterling Christian character, who will carry the principles

of their religion into the tremendous task of reconstruction lying before every country in the world.

During the War the Sunday School was no slacker when there was a call for greater production. Boys from our Schools, by the hundreds, joined the Soldiers of the Soil. Nor were the girls a whit behind in their efforts. Let them put the same energy into the work of the School, under wise leadership, and the result will be a greatly increased output of the School's proper product,—men and women whose religion furnishes the standards of their daily life and conduct.

Carrying On

A good start has been made by our Sunday Schools in the work of the fall and winter. The enthusiasm of Rally Day gave an impetus which has been felt ever since in all the School activities. But now November has come,—November, with its chilly winds and gloomy days, and there is no little danger of a sag in the energy so essential to the best work in the School.

This is the time, when the School, like the racer needs its "second wind." It is the time for every officer and teacher and scholar to brace himself or herself up, resolving anew that there shall be no let down in the vim and vigor that is put into lesson study, and, as well into School worship, giving, missionary undertakings, week day activities,—into everything to which the School has put its hand.

It is the School that carries on, steadily, and persistently, week after week, month after month, that will have the best record when the year ends.

WITH OUR CONTRIBUTORS

The Why and the How of Memory Work

By Dean H. T. J. Coleman, Ph.D.

It has been remarked more than once that our educational progress follows the law of the pendulum. We pass from one extreme to its opposite, and only very gradually do we arrive at a point of view or a method of procedure which takes account of all the factors in our problem.

This tendency to seek extremes is forcibly illustrated in the changing attitude within recent years towards memory work, both in our day schools and in our Sunday Schools. The time is well within the memory of those of us of middle age, when the lesson period in the ordinary Sunday School class was largely taken up with the reciting of memory verses by the pupils. Ten verses a Sunday was a moderate pace; the ambitious ones often accomplished much more and galloped through whole chapters without pausing to do more than take breath.

This was an undoubted evil, partly because it consumed time which should have been employed in teaching the lesson, partly because it led to an unlovely pride on the part of the more brilliant pupils and to a corresponding discouragement on the part of the slower ones,

but mainly because such superficial learning was often a serious hindrance to the genuine assimilation, then and later, of scripture truth.

In recent years the emphasis upon memorizing has been greatly reduced, so that very often neither teacher nor pupils have that ready command of the great passages of scripture which is indispensable to an effective use of the Bible. We must, it would seem, find a middle ground between the two extremes; not merely a compromise, but a position which makes sufficient allowance for both memorizing and instruction and which uses the one as an adjunct of the other.

The chief defect of the old system of memorizing was that it was almost completely verbal. The pupil learned words and little else. This was revealed in the fact of the frequent mispronunciations and in the absence of any proper expression in the recital of the text. The true remedy of these defects, however, lies not in an abandonment of the practice of memorizing but in a recognition of the fact that memory should always be the handmaid of understanding. We seek to understand in order that we may remember in the fundamental sense of building a new bit of

truth into the fabric of our experience, and we learn by heart in order that even the slightest aspect of a great truth may remain with us and thus be permanently available. For, with the Bible, and to a lesser extent with all other great literature, form and content are inseparable: we cannot fully possess the meaning until we possess the words in which the meaning is permanently enshrined.

There are a few simple rules or maxims which will be found useful in connection with such simple memory work as is possible in our Sunday Schools.

The first of these is to the effect that what is thoroughly understood is already half learned. The time for memorizing scripture passages is not before, but after, they have been studied in class. The reason for this resides in the fact that intelligent study of anything involves the establishment of connections with groups of ideas already in the mind, so that any single idea within these groups may serve as a means of recall. As one writer has said, to memorize through the understanding rather than through mere repetition is to enable us to fish with a net rather than with a single hook. In this type of memorizing, when one "cue" fails us, we have others to fall back upon. We can reach our destination by a score of paths, so that, if one path is blocked, we take another, whereas we can recall the result of rote-memorizing only by following the path which we originally traveled.

The second maxim is that repetition with interest and attention is much more effective than repetition of a purely mechanical sort. Often, very often, children waste time in their half-hearted home efforts. One or two brisk repetitions in class, with teacher and fellow pupils to note defects and to encourage success, will often accomplish more in ensuring retention (and that is our aim) than a dozen or more made under the distracting conditions of ordinary home study.

The third maxim is that the mind goes on working between the intervals of conscious learning. Impressions, it would seem, need some time really to sink in. Hence, in the interest both of economy and of permanency, it is wise to make provision for these intervals. Two repetitions on successive Sundays for a month will accomplish much more in the learning of a scripture passage or of a hymn than eight repetitions on a single Sunday. In this, as in many other connections in life, haste makes waste.

Finally, we cannot say that we know a bit of scripture thoroughly just because we can repeat it without a mistake. Every repetition after the point of first mastery has been reached makes for certainty of retention. Our greatest mistake in the field of memorizing is not, after all, that we do not require our pupils to learn enough things by heart, but that we do not take the pains to ensure that what they learn by heart shall remain with them as a permanent possession.

Queen's University, Kingston, Ont.

Applying the Lesson

BY PROFESSOR L. A. WEIGLE, D.D.

(This is the eleventh of a series of twelve articles by the author of *The Teacher*, one of the books in the new Standard Teacher Training Course, discussing more fully some points dealt with in the book.—EDDORS.)

Lessons are of three sorts, depending upon the aim in view: (1) *Practice, or drill lessons*, which seek to establish a habit, as of skill or of memory; (2) *Thinking, or problem lessons*, which lead pupils to observe facts, discriminate elements, seek causes, apprehend relations, draw conclusions, verify hypotheses, and to whatever else may be needful in order that they may arrive at adequate ideas and true convictions in any given field of knowledge; (3) *lessons in appreciation*, which undertake so to present to pupils the ideal aspects of nature and human life, literature and art, as to lead them not simply to know but to feel and appreciate the things of real worth.

No lesson is complete until the pupil can apply it. Drill has not been adequate until the pupil can use, readily and efficiently, the habit of skill it is meant to impart. No principle, formula, idea, or other bit of knowledge

is fully grasped until the pupil can see its bearing upon new situations, other than those from which he acquired it, and is able to use it in the solution of new problems. No great human need, no piece of literature or of art, is really appreciated that does not make the pupil eager to experience it, or its like, again. In all of these fields, then, the lesson is applied when the pupil is able, because of what he has learned in it, to bring added power to bear upon new situations.

At Lake Chautauqua, on a Sunday of last summer, the sermon to the children was on *The Bramble-bush King*, drawn from *Jotham's parable* (Judges 9:7-15) of the bramble that was chosen king by the trees, and forthwith commanded that every tree should be burned that was not little enough to crawl under its shade. Ways were pointed out in which boys and girls, as well as older folk, may be like the little, envious, prickly bramble,

when they insist upon having their own way, want to lord it over others, cannot stand to have anybody about that is bigger or brighter or more popular than they, and so on. That afternoon, while the rest of the family took an after-dinner siesta, a seven-year-old, of his own initiative and without help, wrote what follows. It is reproduced just as he wrote it, though capitals and punctuation are uncertain and the spelling is here and there oddly phonetic, for he had just completed his first year at school.

"One time long, long ago all of the trees said we must have a king to rool over us. First thay asked the olive tree if she wood be king and rule over us but the olive-tree said shood I stop makeing oloves for pepul to eat, and just stand around doing nothing, no i shall not be king. Next thay asked the pare tree if he wood be king, but the pare tree said shood i stop makeing pares for children to eat. no i shall not be king. Next thay went to the plum-tree and said will you be king. the plum-tree said shood i stop makeing plums for children to eat. no i shall not be king. next thay went to the hegg will you be king and the hegg said yes i will be king if you promise to do just as i tell you. we promis to do just as you say said all the trees together all right i shall be king then. the first command was that every tree shood come under my shade. and just think of the statele elm and maypel tree and all the other big trees and the hegg said if they cood not he wood burn tham with fire."

This boy was applying the sermon of the morning. His reproduction of the story involved in some degree all three of the types of application defined above.

Most obviously, his attitude was one of appreciation. He had enjoyed the story so much that he wanted to keep it, so set it down on paper. This same boy, some months before, had been deeply moved by his mother's reading of Ernest Thomson-Seton's Biography of a Grizzly, which a neighbor lad had loaned him. On the day after the reading was

finished, he stayed at his desk, busily occupied in writing. When his mother was impelled by the unusual quiet to inquire what he was doing, he showed her a bundle of sheets upon which he had begun to transcribe the book. "Daddy said he couldn't buy it for me now," he explained, "and I want it so badly that I am just going to copy it all."

The form that his appreciation took in both these cases, again, was determined by his ability to apply a set of habits acquired in public school, where he was learning to read and write. This is the boy who, a few months after entering public school, asked to be excused from going to Sunday School on the ground that "you don't learn anything there." Perhaps if the Sunday School had been wise enough to give him an opportunity to apply to its material the new habits and skills which he was acquiring in the public school, his parents would not have had to face that problem.

The boy's written story shows, finally, that he had begun to apply and assimilate the ideas of the parable in terms of his own ex-

perience. The differences between Jotham's story, which had been followed in the sermon of the morning, and the boy's reproduction of it, are significant. The vine and the fig-tree have dropped out of his mind, and are replaced by the pear and plum trees, about which he knows more. These, moreover, give as their reasons for declining the doubtful honor, the fact that they are busy making pears and plums for children to eat. The bramble of the original story has become a "hegg" (hedge), which is natural enough when one considers that the lawn of this boy's home is fenced by a barberry hedge. The olive tree remains, for olives are dainties which he highly prizes; but the cedars of Lebanon, which were the special objects of the bramble's envy, have changed into "the statele elm and maypel tree."

But what about the practical application of the story? To write is well; but to do is better. Will this boy apply to his own char-

THE MAKING OF CHARACTER

"Professor Dewey tells us that character is largely dependent on the mode of assembling its parts. A teacher may have a splendid native inheritance, a fine education, and may move in the best social circles, and yet not come to his best in personality. It requires some high and exalted task in order to assemble the powers and organize them to their full efficiency. The urge of a great work is needed to make potential ability actual. Paul did not become the giant of his latter years until he took upon himself the great task of carrying the gospel to the Gentiles."—George Herbert in *How to Teach Religion*

acter and conduct the parable of the bramble? Has he acquired added power of moral judgment and self-control? Unless that application be made, Jotham's story will remain a mere tale, and the preacher of the morning will have failed.

These are difficult questions to answer. It was Robert Louis Stevenson, I think, who said that the hardest thing about the work of the teacher was that you had to keep on chopping and chopping, and you never saw any chips fly. Our work is inward and at long range; and its full results are never immediately obvious.

It is interesting that the boy's version draws no moral, though the preacher had presented some direct practical applications. But we may not conclude that the boy had failed to get these, or that he could make none of his own. He simply tells his story in good climatic fashion, then stops. He reveals the fine sense for a good story, which is natural to children, and something of the unconscious art of a good story-teller.

This boy has gained a principle in light of which he may face his own problems. His evident appreciation of the story, its clear grip upon his imagination, his reworking and restating it in terms of his established habits and experiences, augur well for his permanent possession of the idea it embodies. But he must go further if it is to be of full value to his life. He must practice the application of this principle to his own conduct.

In such practice of the principles of life the Sunday School teacher may lead and guide

his pupils. The demand is justly made of the Sunday School in these days that it maintain a higher level of intellectual efficiency in its teaching. But with that there is a demand for greater practical efficiency as well.

We may strive for this in two chief directions:

(1) By a more definite correlation of effort with the parents of our pupils. It meant a good deal that the mother of the boy quoted should have been able to report to the preacher that she had helped her son in a selfish moment by reminding him of the bramble. One of the losses sustained in passing from Uniform to Graded lessons is at this point of contact with parents. Graded Sunday Schools must develop plans whereby the intelligent and sympathetic cooperation of teachers and parents may be secured and maintained. Parents' classes, weekly letters to parents, short courses for parents covering in a few weeks the material to be studied by their children throughout the year, and departmental parent-teachers' associations are among the possibilities.

(2) By making the Sunday School itself a centre of Christian activity as well as of Christian instruction. It is wasteful for the School of a church to confine its contact with its pupils to one hour on Sunday which is given over wholly to instruction, and to leave the leadership of the active, social life of these same pupils to other organizations, which are sympathetic, indeed, with its purposes, but whose plans are independent and uncorrelated.—Yale University, New Haven, Conn.

Amateur Teachers

BY REV. A. C. CREWS, D.D.

"He is a well intentioned young man, and does the best he can, but really his work is very amateurish," remarked a Sunday School superintendent concerning one of his teachers. Evidently he had not a very high opinion of the young man's ability and used a well known word in its commonly accepted meaning.

Many people have the idea that an amateur is necessarily a poor performer as contrasted with a thoroughly efficient worker, but in reality it would not be possible to pay a person a higher compliment than to apply this term to him.

An amateur is, according to the dictionary, "an individual who does a thing for the love of it," as opposed to the professional who works for pay. He may be just as competent as the most skilled performer, but if he renders his services without fee or reward, because he loves the work, he is regarded as an amateur.

In this sense every Sunday School teacher

should be proud to be an amateur. If he does not possess any love for the scholars, or any affection for the Saviour, he ought not to think of being a teacher. Perhaps some one asks just here, "Is it not a high and noble motive to do this work from a sense of duty, even though it has no attraction?" Certainly there is something to admire in seeing a man or woman undertake a disagreeable task because of the compelling power of duty, but usually, back of this feeling, there will be the existence of love in some form. If a Christian has no love for Christ, and no love for humanity, it is not likely that duty will call very loudly to that person.

It sometimes happens that a teacher responds to the call of a superintendent to take a class rather reluctantly, and at first, is scarcely entitled to be regarded as an amateur, but as time passes the task is transformed into a delight, and although no dollars are received

as compensation there is the most genuine satisfaction in the service rendered, which, after all, is the highest reward. Sunday School teaching is so important, and affords so many opportunities for doing good, that a sincere, earnest Christian can scarcely fail to fall in love with it.

Sometimes we are told that we would secure better teachers if they were paid for the time that they give to the Sunday School. This would mean surrendering our great army of amateurs and replacing them with professionals, which might bring to the Sunday School greater technical skill and better training, but whether it would secure more satisfactory results or not is very doubtful.

Those who teach for the love of it, ought to be so much attached to their work that they would be willing to give the time and effort necessary to take at least a short course of training to fit them for the better performance of their duty. If they refuse to do this, are we not justified in concluding that their love for teaching is not very intense?

Toronto



Open Letters to a Sunday School Superintendent

XI.

DEAR SUPERINTENDENT:

You will, I fear, begin to weary of my "Epistles" and wonder when I am going to stop. I crave your indulgence while I discuss a matter so important that I purposely left it to the last.

I want to have a very frank talk about the worship service, or those parts of the Sunday School session that go by the unsuggestive name of "opening and closing exercises."

Of all parts of the regular Sunday session of the School this is the part in which the Superintendent has the very first responsibility. Upon its success depends largely the success of the whole session. You will doubtless have had some mental reservations about that term, "worship service." Let me explain myself. To me religious education includes instruction, worship and service. In the past all the emphasis has been placed on instruction. We are coming to see, however, that worship and service are equally important. I think that I may safely add, that, as might be expected from the accepted point of view, the opening and closing exercises have in the past not been considered particularly fundamental. That point of view is happily changing and the worship service is coming to be regarded, as it ought to be, an opportunity for training children in that most wonderful and mysterious act, the act of worshipping God.

Let us consider this worship service a little more in detail. Usually it is made up of singing, scripture reading, prayer and sometimes the offering. Presumably each of these has its definite purpose. We sing not merely for the sake of enjoying the act of singing, but that through the thought expressed in the words and more deeply felt through the music, our minds may be brought into helpful relations to the divine. If singing does not do this or something like it, it is of no value as a religious act. Similarly with the other forms of worship, unless each is in truth a genuine act of worship it is valueless from the point of view of religious education.

The problem of every superintendent in the preparation and carrying out of the worship service is so to plan and carry it out that every single item will be a definite act of worship on the part of the pupils. Just in proportion as he succeeds in accomplishing this his worship service becomes a success, and in so far as the School fails to enter into the worship spirit through the various parts of the programme, so far has the worship service failed in accomplishing its true purpose.

All this implies the necessity of much thought and preparation in planning this worship service. In this connection, you would, I presume, agree that there should be unity of thought and purpose running through every programme. The hymns should certainly be suitable in thought and music to the religious needs of the pupils. The prayer offered should be as far as possible an expression of a prayer in which children can naturally join. The Scripture reading such that they can understand and appreciate.

No service arranged for off hand at the last moment can possibly meet such conditions with even reasonable success. Such programmes require thought, prayer and labor. Don't you think that this part of our Sunday School session has been pretty much neglected? It seems to me that way. I would like to talk over, a little more in detail, how we might make this worship service more effective, but as I have already written enough for this time, I must reserve these suggestions for another occasion.

Yours for true worship,
A FELLOW SUPERINTENDENT



Making the Stereopticon Tell

By Rev. W. J. McQuarrie, B.D.

To make the stereopticon an effective servant of the Sunday School and of the church, there are three essential factors. The first is a good screen. We now have one. It is made of beaverboard, and is inexpensive and durable. The second is a good lantern, which is easily secured. The third is an absolutely reliable and capable person to operate the lantern.

In the song service the lantern is a great help. There is little difficulty about the light, as, with blinds drawn, the screen shows up well.

There is no rattling of hymn books, and with heads up and eyes front, the whole School is able to follow the leader with a vigor, as well as a volume that is at times tremendous.

There is no secretary's report indistinctly heard; instead, the report is thrown on the screen where all may see and read the report of to-day and of a year ago.

Occasionally a series of mission views, which are easily obtained, are put on and mission interest is thereby deepened.

Recently the Manitoba University extension work has included our district, and we have had some very interesting illustrated lectures. These are just a few of the ways in which the stereopticon proves itself a very great help.

Kenora, Ont.

Teaching as a Tonic

By An Old Teacher

What a tonic teaching is. I have in mind Bible Class teaching, and speak after an experience of more years than need be confessed.

It is a mental tonic. I always knew it; but now know it better from realizing its lack after a year of enforced non-teaching. The necessity of study, the stimulation to excel, the growing appetite for reading along the lines of the lesson, as well as in current literature—all provided a brain tonic that kept the gray matter busy and the mind alert.

But it meant even more markedly a spiritual tonic. Under this study stimulus, the Bible became more and more a new book, a wonder book, indeed. It was like searching in a treasure house and making fresh discoveries in every room. Lessons that had been studied over and over again, as they came around in the cycles, revealed new truths, new beauties, new inspirations; and as each new discovery quickened the mind to further search, the spiritual and every part of one's being was fed.

Bible Class teaching a tonic? Yes, and yes again, and a hundred times again. Whatever the members may have gained from my teaching, I gained tenfold more, and would this very moment give much to be a Bible Class teacher again in a certain old classroom made dear by a wealth of memories, and facing a hundred young men with eager eyes and alert minds and truth-absorbing souls.

In a word, I miss my tonic!

THE DEPARTMENTS

Preparing the Lesson Story

By Mrs. J. J. Eaton

Do we need to prepare the lesson story, or can we, who have been studying our Bible for years, tell the story as well without special preparation? The command is, "Feed my lambs," and just as the mother must prepare the food for the children in the home, so must the teacher prepare the lesson story "food" for the children in her class, if she is to obey the Master's command.

In preparing our lesson story, we must:

I. STUDY IT FOR OURSELVES

First read the Bible story over quickly, to get the general idea, then again thoughtfully, and again analytically. Now the text is well in our minds.

Now we must know also when, why, where, etc., something of the country,—the map, that flowers grow there, what birds, what kind of houses the people lived in, what the customs of the people were. It has been said, "A cannon must weigh at least a hundred times the shot it puts," so the teacher's mind

must be stored with all kinds of knowledge surrounding the lesson story,—very much more than she imparts to her scholars.

II. STUDY IT FOR THE CHILD

(a) What is the *aim* of the lesson story? What do we want to teach from this story? What do we want to put into the lives of the girls and boys?

(b) What *point of contact* can we use?—an introduction, something the child understands, to build upon, to lead up to the lesson story, something to gain the attention the very first moment. For this purpose we may use:

(1) Pictures. All teachers of little children should have a store of pictures, and if one is constantly on the watch, a supply is soon gathered from magazine covers, advertisements in the magazines, the Perry or the Wilde pictures, which can be secured at a very small cost, and the different sets of pictures, missionary and otherwise, that go with the various courses of instruction and can be had from Sunday School supply houses. One teacher has several friends who watch for pic-

tures for her, and are constantly adding to her supply.

(2) Cocoons, birds' nests, seeds, bulbs, pussy willows or something else from out of doors. One teacher has a collection of birds' nests, which have been taken down in the fall, a robin's, a chipping sparrow's, an oriole's, a goldfinch's, etc., etc., and one of these, with a colored Perry picture of the bird which built it, always interests the children.

(3) Nature talks about birds, squirrels, walks, etc.

(4) A story, perhaps about an animal, or a child, or a deed of kindness or obedience. Miss Bailey's little book, *Stories for Sunday Telling*, contains many such stories.

(c) *The story*, which is the lesson itself. Let us use the Bible text as much as possible in telling the story, and perhaps there can be a frequent repetition of some verse which will fasten it in the child's mind. Wherever possible, use the direct discourse rather than the indirect. In preparing the story, no better plan can be followed than that suggested by Professor St. John, in his little book on *Stories and Story Telling*. Divide the story into four parts:

(1) The beginning,—an interesting, attractive one.

(2) The events,—in order, never referring back to a forgotten one.

(3) The climax,—here is the moral, the aim, the influence we want to be lived in the daily life of our scholars.

(4) The ending,—a quiet one, that the mind may go back to the climax, never moralizing, for the child's mind is quick enough to apply the story.

IV. PRACTISE IT

We have studied the story for ourselves and for our scholars, now we want to know it thoroughly,—no textbooks in the class, just our Bibles in our hands, and the story "in us," for as Walter Hervey says in his little book on *Picture Work*, "it is not the story in the lesson Quarterly you build into the lives of your class, it is the story *in you*."

So, in our preparation, let us keep ever in mind the thought of making our lesson story a vivid picture that will "stick" in the minds of our scholars, a picture of God and the right, that will help them daily to be better boys and better girls.

Toronto

Housing the Primary Department

BY T. P. TAYLOR

As the Sunday School is the foundation of the church and therefore its most important part, so the Primary Department is the most important in the Sunday School, but too often it receives the least attention and poorest accommodation.

During 1917 and 1918 our Primary (in St. Andrew's, Stratford, Ont.), began to grow so rapidly that more and better accommodation became a necessity. It was housed in the basement of the old church, a dark and dingy room which had not been fixed up for years. The room measures about 36 feet square and was frequently used for holding tea meetings and was partially divided into three compartments by two wooden screens.

Last fall our Ladies' Aid, having a hundred dollars to spare after paying the last instalment on the debt incurred when the old church was remodelled into one of the most commodious Sunday Schools in the city, partly for their own benefit offered to decorate and put electric lighting in the Primary-banquet room; and the Sunday School was only too glad to accept. When planning the arrangement of classrooms, which was done by putting up four partitions, giving us five rooms, with a space for piano and superintendent's desk, we found that another

twenty-five dollars would be needed to pay for one partition; for this the superintendent and secretary of the School became responsible.

The partitions are made of light wood about four feet high, with about 16 or 18 inches of white glass above so as to allow light from the windows to shine over the top and not darken the rooms. They are fastened at the wall end by hooks, and at the outer end, the posts set into mortise blocks on the floor and at the ceiling, and can easily be moved when the room is wanted for a tea meeting.

The openings of the rooms all face the superintendent's desk, and give us a very commodious but scarcely large enough Primary Department, there being 68 tots between ages 4 to 8 years assembled in it on a recent wet Sunday, all properly graded in separate rooms.

As a result, the efficiency of this Department has been greatly increased, and it is sending up to the main School each year 25 or more fine 8 year old boys and girls.

How we got the extra \$25 is worthy of note. At our annual church meeting an item of \$25.00 from the Sunday School on account of remodelling the Primary room was noted in the church treasurer's statement. The super-

intendent called attention to it and hinted, that as these improvements were to the church plant, it was hardly fair to take the children's collections to pay for them, and suggested that this amount be refunded. Nothing, however, was done, but the request bore fruit, for a few days later the superintendent was stopped on the street by a father, who said, "I was very sorry to see your request turned down at the meeting the other night. My wife and I have talked it over, and want to give you the \$25 as a token of our appreciation of what the Sunday School is doing for our children," a truly fine spirit, which, if more generally manifested, would add greatly to the Forward Movement in our Sunday Schools and in all church work.

Stratford, Ont.

Getting the Boys and Girls to Use the Daily Readings

By John McMeekin, Jr.

In visiting several Schools and in answer to the question, "How many of you read the passages of scripture that are listed for your benefit in the Lesson Helps?" I found very few that read them. In this article, I will endeavor to explain a plan whereby I get the boys and girls of my School to read their passages daily.

When I first put the plan into operation, I asked the School for a show of hands of those who had been faithfully doing the reading daily. Only six hands went up, out of a School of over 100 scholars. I explained what I wanted done, and I also took a class of boys for a few Sundays to get pointers from them, so that I might be able to give to the School, from the pupils' standpoint, information that I had gained.

The next Sunday, I asked the boys and girls what they thought would be the best time to read their daily passage. The majority thought the evening. Then I asked, "What

excuses have you to make for not reading the daily passage?" The principal excuses were: "no time," "forgetfulness," "carelessness." "Why have you no time?" "Oh, we have our day school studies to attend to, and that takes all our time." I then put the question, "How long do you think it will take to open your Bible at the passage called for, read it and make the short prepared prayer?" After various guesses, ranging from 10 to 20 minutes, I told them that it was only necessary to spend 4½ minutes, as I had made the test with the class previously mentioned. The scholars thought they could easily spend that time.

The second Sunday, I called again for a show of hands and found we were making progress, but the result was still far from being satisfactory. I appealed again to the School for better results, again asking the reason why we should not do better. I here found that some forgot, some mislaid their papers, etc.

To overcome these and all other excuses, I put the matter up to the parents in this way: The scholar, when he has done his daily reading, is to take his QUARTERLY or LEAFLET to his father or mother and have them put their initials at the side of the passage read; then on Sunday I will see by the initials whether they have been read or not.

Some of my teachers at first said that they could trust their pupils, and did not think it necessary to initial papers. I am glad to hear teachers make remarks like that. I trust all my School in the same way, but, believe me, nowadays we have got to use business methods, if we want to succeed. *Get the passages initialed; it's sure*; it helps the boys and girls, and also the parents, for what could be better than the whole family gathering around when these passages are being read for in too many families the old family worship is neglected.

Valleyfield, Que.

How to Make a Class Go

By CAPT. ROBERT J. GILL, M.A.

I would suggest to workers in teen age boys' classes to first know the type and character of each boy in the class. Know how each stands in relation to the four-fold life, as illustrated by the life of our Master, Christ Jesus. The Canadian Standard Efficiency Test system for use in boys' work is an invaluable aid in getting to know the individual boy and in getting him to truly know himself. Use it as the first implement of cultivation by having the boy chart himself under your supervision, according to the Efficiency Test system.

Having the individual charts, draw up a

chart for the class average and point out how improvement in any one individual chart will raise the class standard. The age of team play has been reached and team loyalty may be used as an implement for cultivating class spirit.

Interest the parents of every member in the class and its activities. Their interest will cultivate and increase the interest of all concerned. The parent is another implement to use.

Use the implement of consideration, it makes a fine cultivator. Never forget that

you, the teacher, were once a teen age person yourself. In attempting to teach the Golden Rule, practice it first.

One does not use a hammer or mallet for cultivating anything; so don't knock; be an enthusiast, for pessimism cannot cultivate. The class is looking for encouragement and enthusiasm from all, and to be successful must have it. Lads will soon cure the knocker in their midst; so the teacher must see that he is not of that type.

Perseverance is another implement to use continually. Finish whatever is started in connection with the class, be it work or play, before commencing something else. The class spirit to accomplish is thereby cultivated.

Use the implement of comradeship in cultivating class spirit. More results will be gained by saying, "Come on, lads, do this with me," than by saying, "Go to it! I'll watch." I do not mean that you should do everything for the class yourself, but do your share. I believe the teacher of to-day is but a fellow-member of the class and not a person set apart to only preach ideas and ideals.

Another implement of cultivation is food. Have occasional suppers in the class room as a midweek activity. Cultivation of any soil without nourishment first has poor chances of gaining results in harvest time.

Athletics and body development is a most important implement to keep bright and working continually. If the class team of

baseball, football, hockey or basketball stands well up in a League, the class spirit and enthusiasm will be kept alive and effective.

Use the implement of knowledge in studying the Bible as a whole, its use, its titles, its composition, etc., so that the class may feel that the "Book above all books" is really worth while knowing. Cultivate interest in the Bible itself, and then all are ready the better to take up any special subject the class may desire.

Method is another implement. Plan ahead the study and work, so that all the class may be eager, interested and prepared for what is to come.

Organization is a strong instrument in our work. Have class officers to assume responsibility in carrying out every plan with your cooperation. Have work for every one in helping the class on to success. God has placed the power of energy in every boy's life as a means to success. Cultivate it, and help, if possible, to direct it. Do not curb it.

Prayer is surely another implement of cultivation to use. God's assistance will be given, if asked, and there is no producer of results, either material or spiritual, like him whose work we are trying to do, however humbly or poorly. With his aid, may we continue to use whatever means we can to cultivate that spirit of loyalty, comradeship, and enthusiasm in the class of teen age boys.

Bowmanville, Ont.

THE S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

The Home and the Sunday School

* IV. THE HOME IN WHICH THERE ARE BOYS AND GIRLS TWELVE TO SEVENTEEN YEARS OF AGE

In the Sunday School boys and girls of twelve to fourteen years of age are in the Intermediate and those fifteen to seventeen are in the Senior Department. This is the time in life when they are very fond of organizing themselves into clubs, or bands or gangs or societies of various kinds according to the likes or dislikes of each group concerned.

The plan of the Sunday School is to provide for each group, one effective organization

*The fourth of a series of articles on the Cooperation of the Home and the Sunday School.

adapted as far as possible to meet all their needs in the simplest way. The organized Sunday School classes in the Intermediate and Senior Departments have proved themselves to be quite suitable for this purpose, with one regular meeting each Sunday as a vital part of the Sunday School, and one additional meeting of the same Class by itself or with other similar teen age classes, during the week for at least six or seven months of the year.

For boys this programme is known as the Canadian Standard Efficiency Training, and for girls as the Canadian Girls in Training.

The through-the-week meeting occupies about one hour, and provides very satisfactorily for the needs of those who take part

both as to organization and as to suitable training, and renders quite unnecessary any further organizations or week evening meetings for teen age boys and girls.

An important feature of these meetings is a series of practical talks—one each evening—about things which teen age boys and girls ought to know and which can be given in such small groups as these more effectively than in any other way. A considerable number of these talks have to do with various home relationships in the development of their fourfold life, physically, intellectually, religiously and socially. The following quite incomplete list will indicate some of these talks,—

The Value of Health Education, Rules of Health to Observe Every Day, What Kind of Books to Read, Things to Make at Home, The Value of Daily Bible Reading and Prayer, How to Do the Home Work for the Sunday School, Home Relationships—Father, Mother, Brothers, Sisters, Choosing a Life Work.

These talks are given wherever possible by the men of the congregation to the boys, and by the women to the girls, and in this way the life of the boys and girls is linked up the more closely with the home life of the congregation. In addition, it is part of the programme that at least once a year there should be a Father and Son Social, when the men and the boys of the congregation would get together in an informal way, and also a similar meeting of mothers and daughters.

The entire plan is intended to relate the teen age boys and girls as closely and as helpfully as it is possible to do, to their own homes and their own fathers and mothers, at the time when a boy needs the help that a father can give him better than any one else, and when a girl needs the help that only a mother can give in the best way.

A Complete Programme for Sunday Schools

Every Sunday School is following some programme of instruction and worship and training. And every leader should have the best possible programme for his own School. The work is of such importance that no leader can be finally satisfied with anything less than the best possible.

The Board for some years has been trying to tabulate what seemed to be the essential factors in a complete programme for Sunday Schools, and has recently put into print the following material on this subject.

Early in September a card was prepared entitled An Outline Curriculum for Sunday Schools, and sent out to every Sunday School superintendent with the statement that this outline was intended for use in all Schools whether in city, town or country, and whether large or small.

Following this, a programme has been prepared more in detail for each of the departments, Beginners, Primary, Junior, Intermediate, Senior, Young People and Adult.

And now this plan has been completed by the preparation of an attractive little Card Certificate to be given each year to each scholar who completes satisfactorily the work as outlined for any year, or six months.

Already considerable interest has been shown in this plan and it is hoped that soon it may become an accepted part of the work of every Sunday School to check up at the end of each School year, and to make application for Certificates for all the pupils who have completed the programme satisfactorily during the year.

Any teachers who would like to have copies of any of this material for their respective departments, or who desire further information, are invited to write at once to the office of the Board.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates, Diplomas and Seals, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

August, 1919

Osgood, Ont.—Rev. M. C. MacKinnon, Minister. *The Teacher*: Mrs. W. Allan, Jr.

Moncton, N.B.—*The Teaching Values of the Old Testament*: Elsie Blakney, Mrs. W. A. Ross, Jennie G. Grant, Ruby E. Young, Beulah J. Gibson, Marie Rae, E. Grace Harper.

South Mountain, Ont.—Rev. H. Bolingbroke, Minister. *The Teacher*: Winnie Hamilton, Annie Blow.

Ventnor, Ont.—Rev. A. W. Drysdale, Minister. *The Teacher's Study of the Life of Christ*: Bertha Lookerbie.

N.B.—Leaflet giving full information in regard to the New Standard Teacher Training Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

HOW THE WORK GOES ON

At our mission station at Mendha, Central India, there are 7 Sunday Schools with teachers' meetings on Saturday. The non-Christian children attending learn the Christian hymns, and often sing them at their work in the morning grinding corn.

In the Roland M. Boswell Hospital at Vegreville, "the New Testament in Ruthenian is placed in the wards for the benefit of the foreigners. Some of them appreciate it very much, but one young man said he would rather have the English Testament, as he could read English better than he could Ruthenian. He was one of the boys in the Boys' Home in Dr. Arthur's time."

Regarding the use of THE LESSON ON MISSIONS in the Sunday School, Rev. J. W. A. Nicholson, of Dartmouth, N.S., writes as follows: "A few of the teachers take up the study monthly, and I make a practice of dealing with the month's studies on the first Sunday of the month following, from the platform, making such use of the material as I can. The story is always useful, and the details that are concrete and interesting are always helpful."

Rev. C. D. Donald writes from Ujjain, Central India: "Some of the hospital workers are actively engaged in congregational work. One, a graduate of the seminary, teaches the men's Bible Class and another carries on voluntarily a Sunday School at the leper asylum, four miles away. Another carries on a Sunday School for non-Christians. Mrs. Nugent and her Bible women care for the women who come for treatment. Between six and seven thousand women must have heard the Gospel more or less frequently in this way."

The following is an illustration of the place which the Sabbath School holds in our Jewish Mission work. Rev. Hugo Spitzer, superintendent of our Jewish Mission in Winnipeg, writes:—"Our hearts were cheered, when, on New Year's Day, 1919, early in the morning, 32 Jewish children walked into the Mission (6 more arrived too late) to attend the Sunday School Rally of the Presbyterian churches of the city. Every one of these children came with the permission of the parents. Does not this show that the preaching of the Gospel has been effectual? These children represented 30 families."

A WORD FROM THE BUSINESS MANAGER

THE VICTOR MOVING PICTURE MACHINE

We supply the Victor Moving Picture Machine for use in Sunday Schools, Churches, Halls and Homes. It is a new departure in Cinema machines, using a non-inflammable film, and therefore does not require any special housing. Connected to the ordinary lamp socket, it can be used in any building wired for electricity without danger of fire. An extensive film exchange service is available at reasonable rates. For full particulars write to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

DUPLEX ENVELOPES IN THE SUNDAY SCHOOL

The coming of the Duplex Envelope to the Church revolutionized Systematic Giving. For a long time the process of educating Churches to adopt the Duplex Envelope was a slow one, but happily for the Church as a whole, there remain to-day very few congregations that are not using that modern method of raising money for their own maintenance,

and for the Schemes of the Church,—Duplex Envelopes.

Now, if this method is the best for the Church, why not for the Sunday School, also? The Sunday School, if it is alive, has some object in existing other than teaching the lesson to its scholars. Therefore, the live Sunday School must have a method of raising money that will get an offering every Sunday, from every scholar, and that provides a means for the scholar to make his offering whether or not he is present at the service.

Duplex Envelopes do that, and more. In addition to training the boys and girls to give systematically, they greatly increase offerings for running expenses and for missions.

The old argument that it costs too much to give a package of Duplex Envelopes to every scholar is fast ceasing to be an argument. In fact, many schools have found out that it would cost them a great deal more to be without them.

Our Board of Sabbath Schools and Young

People's Societies strongly urges all our Sunday Schools to adopt Duplex Envelopes. Many have already done so and more and more are falling into line every year.

We are now able to supply Pink Duplex Envelopes (this color has been set apart for Sunday School use) either specially printed

with the name of the Sunday School, etc., or in a stock envelope with suitable design.

For full particulars see pages 52, 53 and 54 of the 1920 CATALOGUE. If you haven't a copy write for one to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto, Ont.

OUR LIST OF PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1920

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 50c. per year. Five or more to one address, 40c. per year, 10c. per quarter. (May begin with any month.)

JEWELS. 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12c. a year.

UNIFORM SERIES

TEACHERS MONTHLY. 80c. per year. 2 or more to one address, 72c. per year, 18c. per quarter.

PATHFINDER (A monthly Bible Class and Y.P.S. Magazine). 55c. per year, 14c. per quarter. 2 or more to one address, 50c. per year, 13c. per quarter.

HOME STUDY QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

INTERMEDIATE QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

JUNIOR QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

PRIMARY QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

HOME STUDY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

JUNIOR LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

BEGINNERS PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 32c. per year, 8c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

PRIMARY PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 32c. per year, 8c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope.) 48c. per year, 12c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 80c. per year, 20c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 48c. per year 12c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars), 80c. per year, 20c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars), 60c. per year, 15c. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 80c. per year, 20c. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars), 60c. per year, 15c. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Courses), 80c. one year, 20c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 60c. one year, 15c. each Quarterly Part.

Lesson Calendar : Fourth Quarter

1. October 5....John and Peter Become Disciples of Jesus. John 1 : 29-42.
2. October 12....Fishers of Men. Mark 1 : 14-20.
3. October 19....Jesus in Peter's Home. Mark 1 : 29-39.
4. October 26....A Lesson in Trust. Matt. 14 : 22-33
5. November 2....Temperance Lesson. Jer. 35 : 1-8, 12-14a, 18, 19
6. November 9....Peter's Great Confession. Matt. 16 : 13-24
7. November 16....Witnesses of Christ's Glory. Luke 9 : 28-36.
8. November 23....Jesus Corrects John's Narrowness. Luke 9 : 46-56.
9. November 30....Jesus Teaches Peter True Greatness. John 13 : 5-16, 36-38.
10. December 7....Peter and John Asleep in Gethsemane. Mark 14 : 32-42.
11. December 14....At the Trial and Crucifixion of Jesus. John 18 : 15-27 ; 19 : 25-27.
12. December 21....At the Empty Tomb and with the Risen Lord. John 20 : 1-10; 21 : 15-19.
13. December 28....The Training of Peter and John. Read 1 John 1 : 1-9.

* AN ORDER OF SERVICE

Opening Exercises

I. SINGING. Hymn 272 (611), Book of Praise.

Children of the heavenly King,
As ye journey sweetly sing :
Sing your Saviour's worthy praise,
Glorious in His work and ways.

II. PRAYER. All remain standing.

III. OPENING SENTENCES. Rev. 3 : 20-22.

Superintendent. Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

School. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Superintendent. He that hath an ear, let him hear what the Spirit saith unto the churches.

IV. SINGING. Hymn 313 (525), Book of Praise.

V. THE LORD'S PRAYER. All stand and repeat together.

VI. SINGING. Hymn 562 (798), Book of Praise.

We have heard a joyful sound,
Jesus saves ! Jesus saves !
Spread the gladness all around ;
Jesus saves ! Jesus saves !

Bear the news to every land,
Climb the steeps and cross the waves ;
Onward !—'tis our Lord's command ;
Jesus saves ! Jesus saves !

VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. Psalm or Hymn selected. (This selection should usually be one adapted specially to the little children.)

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 493 (607), Book of Praise.

* The numbers of the Praise Selections in brackets are those of the new Book of Praise

Jesus, Saviour, pilot me
 Over life's tempestuous sea ;
 Unknown waves before me roll,
 Hiding rock and treacherous shoal ;
 Chart and compass come from Thee,
 Jesus, Saviour, pilot me !

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case,

the Lantern Slide on Missions suggested for each Sunday may be shown.

III. RESPONSIVE SENTENCES. Phil. 4:6, 7.
Superintendent. Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

School. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

IV. SINGING. Hymn 134 (408), Book of Praise.

V. BENEDICTION.

Lesson V.

TEMPERANCE LESSON—WORLD'S TEMPERANCE SUNDAY

November 2, 1919

Jeremiah 35 : 1-8, 12-14a, 18, 19.

GOLDEN TEXT—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—
 1 Cor. 10 : 31.

1 The word which came unto Jeremi'ah from the LORD in the days of Jehoi'akim the son of Josi'ah king of Ju'dah, saying,

2 Go unto the house of the Re'chabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaasani'ah the son of Jeremi'ah, the son of Habasini'ah, and his brethren, and all his sons, and the whole house of the Re'chabites ;

4 And I brought them into the house of the LORD, into the chamber of the sons of Ha'nan, the son of Igda-li'ah, a man of God, which was by the chamber of the princes, which was above the chamber of Maasei'ah the son of Shal'tum, the keeper of the door :

5 And I set before the sons of the house of the Re'chabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine : for Jon'adab the son of Re'chab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever :

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any : but all your days ye

shall dwell in tents ; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jon'adab the son of Re'chab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our so-., nor our daughters ;

12 Then came the word of the LORD unto Jeremi'ah saying,

13 Thus saith the LORD of hosts, the God of Is'rael ; Go and tell the men of Ju'dah and the inhabitants of Jeru'salem, Will ye not receive instruction to hearken to my words ? saith the LORD.

14 The words of Jon'adab the son of Re'chab, that he commanded his sons not to drink wine, are performed ; for unto this day they drink none, but obey their father's commandment :

18 And Jeremi'ah said unto the house of the Re'chabites, Thus saith the LORD of hosts, the God of Is'rael ; Because ye have obeyed the commandment of Jon'adab your father, and kept all his precepts, and done according unto all that he hath commanded you :

19 Therefore thus saith the LORD of hosts, the God of Is'rael ; Jon'adab the son of Re'chab shall not want a man to stand before me for ever.

THE LESSON PLAN

I. The Rechabites' Test, 1-8.

II. The Rechabites' Reward, 12-14a, 18, 19.

HOME DAILY BIBLE READINGS

M.—Keeping the commandments, Jer. 35 : 1-11. T.—Rewards and penalties, Jer. 35 : 12-19. W.—Do all to the glory of God, 1 Cor. 10 : 23-33. Th.—The woes of the drunkard, Prov. 23 : 29-35. F.—That I make not my brother to stumble, 1 Cor. 8 : 4-13. S.—Fruits of flesh and spirit, Gal. 5 : 16-25. S.—Burden-bearing, Gal. 6 : 1-10.

Primary Catechism—*Ques. 54.* What did Jesus tell His disciples the Holy Spirit would do for them ? A.

Jesus said the Holy Spirit would help them to remember and to understand what he had taught them.

Shorter Catechism—*Ques. 76.* Which is the ninth commandment ? A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

Lesson Hymns—Book of Praise : 275 (533), 251 (544), 238 (552), Ps. 90 (107), 530 (770), 505 (647). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Gal. 5 : 16-26. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 753, Rechabites Refuse to Drink Wine. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts.,

Toronto. Schools desiring slides made may secure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—Probably in 598 B.C., at Jerusalem.

Connecting Links—Jeremiah preached in the days of Judah's decline and fall. The good king Josiah (639-608) made some efforts to check false worship and to establish righteousness in the land, but he lost his life in what seems to-day an unnecessary dispute with Egypt. The Egyptian king Necho took over Josiah's little kingdom and made Josiah's unpopular son, Jehoiakim, Egyptian governor of Jerusalem. This was in 608. The whole face of life in western Asia was changed three or four years later when the young Babylonian general, Nebuchadnezzar, hurled the Egyptians clean out of Asia. Jehoiakim lost no time in submitting to facts; "I am thy slave and thy servant," he said now to Nebuchadnezzar as he had said to Necho before. How long he was willing to be "slave and servant" is not clear, but by 598 he was trying to establish his independence. He rebelled, and forthwith a small Babylonian army descended on Jerusalem, captured the city and deported king and nobles and many thousands of the leading towns people. Jehoiakim himself escaped deportation by dying in the nick of time. But his son Jehoiachin was carried off to languish in a Babylonian prison for 37 years. It was during the siege that the events of the lesson took place. 2 Kgs. chs., 22, 23, 24 should be read.

I. The Rechabites' Test, 1-8.

V. 1. *The word which came unto Jeremiah.* What mattered to Jeremiah was not so much allegiance to Egypt or allegiance to Babylon, as the decay of sound religion and sound morals. Jehoiakim was a wilful and self-seeking despot with a set of unjust and heartless nobles about him. Oppression and violence stalked through the land. People, high and low, lost sight of the God of the fathers; they grasped hysterically at any kind of superstition, Egyptian, Babylonian, Canaanite. Jeremiah believed that only loyalty to Jehovah could save his people. He sum-

moned men to serve God by "doing justly, loving mercy and walking humbly with God," Micah 6:8.

V. 2. *The Rechabites.* They did not ordinarily live in Jerusalem, but had taken refuge there during the siege, v. 11. They lived here or there in Palestine but did not join in the life of the land. They held on to the ways of the desert though they lived among farmers. They built no houses, sowed no grain, planted no vineyards. They lived in tents and abhorred wine and the fruit of the vine. Why? Theirs was not a temperance society nor a protest against luxury. It was a protest against the agricultural life for they regarded the agricultural life, knit up as it was with Canaanite Baals, as incompatible with loyalty to Jehovah, the God of the fathers. And the austere spirit of the desert saw in the fruit of the vine and its effects, the outstanding contrast to itself. *The house of the Rechabites*; not the tents, but the family or society as in verses 3, 5, 18. *The chambers.* There were many of these about the large field in the middle of which the little temple building stood. These chambers were used as store-rooms, or as official residences for priests and their servants, and as places for gatherings. Some would be closed structures, others would be open at least on one side. *Wine to drink*; which, of course, they would refuse.

Vs. 3-5. *Jaazaniah*; apparently the leader of the whole company (house) of the Rechabites. *I brought them.* Jeremiah seems to have had friends among the priests. When Hanan is called "*a man of God*" it may be meant that he was a prophet, possibly a disciple of Jeremiah's. *Pots full of wine.* The Revised Version says "bowls." These were large vessels from which the wine would be poured into the cups.

V. 6. *He will drink no wine.* The spirit of obedience has a quick answer. These Rechabites would keep Jehovah always what he

had been, the God of the desert life. *Neither shall ye build house, nor sow seed.* They were unwilling that God should take over the agricultural life and purify it. They refused to let their God become the god of agriculture and civilization. Scott's Legend of Montrose has been quoted: "Son of the mist! be free as thy forefathers. Own no land—receive no law—take no hire—give no stipend—build no hut—enclose no pasture—sow no grain." That is, keep free from all the ties of settled social life. The Rechabites wanted to keep clear of the settled life of Palestine because they saw no way to disentangle Canaanite agriculture from the Canaanite Baal worship. "Choose you this day whom ye will serve," was the choice put before them—"Jehovah the God of your fathers, a Baal the god of agriculture and civilization." We ourselves think differently to-day. But what Jeremiah wanted to drive home was the lesson of loyalty and obedience.

V. 8. *Thus have we obeyed.* The Rechabites had obeyed a human master, how much more should the men of Jerusalem obey their divine Lord.

II. *The Rechabites' Reward, 12-14a, 18, 19.*

V. 19. *Jonadab . . . shall not want a man.* God does not leave such faithfulness unrewarded. *To stand before me; to be my ser-*

vant. Loyalty in daily life is crowned by everlasting service of the highest.

Light from the East

Rev. Professor E. Davidson, D.D., Toronto

WINE AMONG MOSLEMS—The men of the desert have never been able to stand strong drink. If they took it it overcame them. So in general their austere spirit revolted against it. They regarded the fruit of the vine as of the corruptions of luxurious living in Egypt, in Palestine or in Persia. Mohammed forbade his followers to take wine or any intoxicating drink. Chapter 2, v. 216 of the Koran runs: "They will ask thee concerning wine and games of chance. Say: In both is great sin, and advantage also, to men; but their sin is greater than their advantage." And chapter 5, v. 92, runs: "O ye faithful! surely wine and games of chance, and statues, and the divining arrows, are an abomination of Satan's work! Avoid them, that ye may prosper." That is, Islam is theoretically a religion of absolute prohibition. And, in general, men do not transgress. The boatmen of the Nile have a coarse alcoholic drink and many of the well-to-do in the towns drink wine and brandy in secret. But the spirit of Islam is the unbending spirit of the desert. The Rechabites were trying to maintain this austere spirit in the land of Canaan.

THE LESSON APPLIED

By F. H. McIntosh, M.A., Lindsay, Ont.

If, as John Morley says, "we are travelling under formidable omens into a new era," it becomes us all to be at our best. Nothing should be tolerated that may lower vitality or diminish efficiency. The demands of the new age upon the powers of humanity will be greater far than anything we have ever known.

1. Alcohol is not a food, but a poison, and although sometimes a useful drug, it can be replaced by equivalents free from its alluring quality. In view of the controversy arising at the time of the epidemic of influenza regarding the value of alcoholic stimulants in the treatment of such cases, it is interesting to note the following resolution of the American Medical Association at its last meeting: "Whereas we believe that the use of alcohol

is detrimental to the human economy, and whereas its use in therapeutics as a tonic or stimulant, or for food, has no scientific value, therefore, be it resolved, that the American Medical Association is opposed to the use of alcohol as a beverage; and be it further resolved that the use of alcohol as a therapeutic agent should be further discouraged."

2. Alcohol has a bad effect also on the mind, being the cause, through the channel of heredity, of much feeble-mindedness and insanity. It has also what has been called a stupefying effect upon the drinker. A professor in one of our universities, who is opposed to prohibition, is quoted by *The Pioneer* to this effect. "The employers of labor have hitherto, through sheer shortsightedness, been in favor

of prohibition. They thought that drinkless men would work better. So they will, in the short spurt of efficiency that accompanies the change. But let the employer wait a year or two, and then see how social discontent will spread like a wave in the wake of prohibition. The glaring inequalities of society will stand revealed to him as never before." This is an amazing admission from the opposing company. If there are glaring inequalities, why should they not be seen, and righted? Why should the process of making those who are too poor, less poor, and those who are too rich, less rich, be stayed in its righteous course through the stupefaction caused by intoxicating drink?

3. Alcohol has also a bad effect on industry. Through lessened strength and lost time on the part of the workers, there comes about a greatly decreased production. In this connection, let us have the convincing testimony of Lloyd George. He says, "Drink during the War has used up as much tonnage as the Germans have sunk with all their submarines. Drink during the War has killed more men than have been killed by the German submarines. Drink during the War has destroyed more food than all the German submarines put together."

4. Every young man should be a total abstainer. Let it be granted that some young men might begin to drink and never pass

beyond the bounds of respectable moderation. Others cannot so control themselves. Those others might include you. It is not worth while experimenting to find out. The only safe course is, "Touch not, taste not, handle not." Even those who can drink and take care of themselves are helping out a miserable traffic that damns the life of thousands. Superior folk may say that "it is not worth while for the many to deny themselves so much for that small and worthless fraction of humanity denoted by the term drunkard." There breathes no spirit of Christianity in talk like that. When our Lord spoke of the lost sheep and the lost coin and the lost son, he was not thinking in terms of useless fractions. Every lost man was important, to our Lord. Paul shows us the true way when he said, "If meat make my brother to offend, I will eat no flesh while the world standeth."

5. Every citizen should vote for and stand by prohibition. Some one has said, "Prohibition is certainly coming. It is wise to keep step with the inevitable." It is impossible that a business which destroys men physically, mentally, spiritually and industrially, should endure indefinitely in a progressive world. It is going fast. Soon the United States will be "bone dry." Other lands, our own included, will follow suit. Let us march with the trend of the age and the tug of the future.

FOR TEACHERS IN THE ADULT DEPARTMENT

By Rev. M. B. Davidson, M.A., Galt, Ont.

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

Our lesson to-day makes an interruption of our course of study in the lives of Peter and John, made necessary by the observance of the World's Temperance Sunday. The lesson may be studied under the following four divisions:

1. *The faithfulness of the Rechabites*, vs. 1-8. It will be necessary for the teacher to say something about these people and their origin. It would appear that they were descended from Hobab, the brother-in-law of Moses, and belonged to the tribe of the Kenites. Refer the class to 2 Kings 10:15-27 for light upon their leader, Jehonadab, who lived 250 years

before the time of our lesson. Explain that the Rechabites were a nomadic tribe, and that, in the days of Jeremiah, they had been compelled to take refuge in Jerusalem because of the troubled times. Now examine with the class the lesson passage. Have some one describe the test which the prophet applied to the Rechabites at the command of God. How did they pass the test? What reason did they give for their abstinence from wine? Was this abstinence the only restriction which they observed? When is it right to follow a family, or national tradition, as strictly as these Rechabites followed theirs?

2. *A lesson for Israel, vs. 12-14a.* Here we are told the reason why Jeremiah applied the test to the Rechabites. How had Israel been heeding the message of God through the mouth of Jeremiah? What contrast does he draw between the obedience of the Rechabites to the ancient tradition of their tribe, and the attitude of Israel to the present commands of God? Can the class find any lesson here for us to-day? Are there those to-day whose loyalty to the past is a rebuke to our lack of loyalty to the duty which God presses upon us in the present?

3. *The reward of the Rechabites, vs. 18, 19.* What form was their reward to take? Point out that the prophet probably intended to emphasize the insecurity of the disobedient Israelites by contrasting it with the stability

to be enjoyed by the obedient Rechabites. Is it true that the practice of abstinence tends toward long life, in the case of the individual, and in the case of the community?

4. *Our personal responsibility for temperance reform.* It is a good thing for us, as individuals, to abstain from the use of strong drink. We all recognize that fact. But is our duty done, when we merely practise abstinence ourselves? Make clear to the class our responsibility for conditions in the collective life of the community. How can we, as individuals, help in preserving the blessings of prohibition? What place does organization play in such an effort? What part does education play? Ask the class to prove that activity in the temperance movement is a part of our Christian duty.

FOR TEACHERS IN THE SENIOR DEPARTMENT

By Rev. R. Douglas Fraser, D.D.

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

This "Temperance Lesson" is one that specially requires preparation well beforehand, on the part of the teacher. Temperance has now become an old story and the incident of the Rechabites has been taught so often that classes of the ages of the Seniors have probably become tired of it. It is the duty of the teacher to take the familiar incident and so plant it in the midst of *present* circumstances, that it will start every member of the class afresh on the enterprise of temperance reform.

Begin by recalling the familiar story, by brisk questioning, making clear that the Rechabites' policy of total abstinence was wise for their own sake, and patriotic, in the interests of their neighbors and their nation.

Start the question in the class of the responsibility of the *members of the class* in the temperance reform of our day and country.

1. *Begin with the personal responsibility of each one to abstain from strong drink*; for, after all, a general reform is possible only as individuals reform. As to the perils of drink, a novel method would be to have one of the class prepared to tell the story of Ulysses and the Sirens from Homer's *Odyssey* (your min-

ister's library, the public library, or any good cyclopedia, will furnish the material).

A good paper could be produced from Shakespeare's references to drink. For example, Cassio to Othello, in the play, "Othello"—"Reputation, reputation, reputation! I have lost my reputation. I have lost the memorial part of myself; and what remains is bestial;" or again,—"O God, that men should put an enemy in their mouths to steal away their brains; that we should with joy and revel transform ourselves into beasts." The total Abstinence Pledge is still needed, and every pledged abstainer is a bulwark to the temperance legislation we now have and an additional guarantee of the maintenance and betterment of that legislative.

2. Next, the laws against the drink traffic must be observed; and they must be strengthened and improved, until all Canada is "dry," and "dry" "for keeps." Here is a field on which boys and girls of fifteen to seventeen (the Senior ages) will enter keenly. They are beginning to feel their coming responsibilities as citizens and voters and to get into shape to fulfil these responsibilities. Topics for short papers or discussion or conversation here, are such as: (1) The temper-

ance laws of our Province ; (2) The Dominion temperance legislation, and how it works with (or against) the Provincial legislation ; (3) How the laws against the drink traffic are being enforced (or not enforced) in our locality ; (4) What *we* can do to improve the situation under each of the above heads.

3. There should be some substitute for the bar-room as a social centre. This is the job of the grown-ups, but the growing-ups are interested in it too. They will very speedily be the grown-ups. Ask for suggestions as

to what might be done in our community, and stimulate interest in any effort that is being made to provide friendly, every-day-in-the-week centres of community improvement and enjoyment.

(The Dominion Alliance and our Church's Board of Home Missions and Social Service [address in each case, Confederation Life Building, Toronto] will gladly furnish what help they can by way of literature bearing on the points mentioned in the foregoing suggestions.)

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

The importance of this lesson for Intermediate boys and girls is obvious. Moreover, this example of the Rechabites' loyalty should strike a responsive chord ; for loyalty is the great virtue in the "gang." At the beginning, ask yourself, "What should this lesson do for my pupils ?"

The Rechabites. Question your class for a modern illustration of this nomad tribe. Bring out the reason for the continuance of this gypsy mode of living. Show how loyalty to Jehovah originated their clan law, in the days when true worship was endangered by contamination with the foul rites of the religion of Canaan. It has been suggested that Jonadab, the hero of the Rechabites, was influenced by the work of Elijah against Ahab and Jezebel. We know his purpose was the same. And, as Israel looked back with longing upon the work of Elijah, so the Rechabites' loyalty observed the command of Jonadab. They had been forbidden to plant vineyards, and they would not use their product.

Loyalty Tested. Stimulate the mental alertness of your pupils by having them distinguish between the two meanings of "house" in v. 2. If possible, secure a picture to show feasting in this or a similar situation. Have the class suggest the reason for a large room, and one with open sides. "The lesson would be lost on the people unless they were spectators of the scene." Doubtless the chamber of the sons of Hanan (v. 4) afforded this op-

portunity. Note the severity of the temptation. It takes place at Jehovah's temple. Also the plentiful supply of wine in the "pots" or bowls, from which the cups may be filled repeatedly, suggests the expectation of free indulgence. Ask your class for explanations of this commendable firmness. The last syllable "ah" in the names of the Rechabite leaders (v. 3) reminds them, and others, of religious obligations to their God, Jah or Jehovah. Discuss the help that would come from having taken the Rechabite vow, and the similar value of a Total Abstinence pledge.

The Appeal of a Good Example. The purpose of this testing is clearly indicated in these verses. Discuss giving publicity to good deeds. Speak about the importance of our example. Question the class concerning the Daily Reading that enforces this point. Paul is anxious that no brother be made to stumble. Rather, a Christian voluntarily restricts his own preference for the "weak brother." What bearing has this upon total abstinence and pledge-signing ?

Loyalty Rewarded, vs. 18, 19. Have the pupils give you the grounds upon which this promised reward is based. Give illustrations of how loyalty to the best in life is rewarded. What inducements are held out by God's laws in nature for clean, temperate living ? Consider the reasons given for total abstinence in the Notebook Work of your pupils.

The experience of insurance companies with the higher death rate rate of even moderate drinkers should be fastened in the pupils'

memory. Discuss also the experience of athletes. What is the bearing of the Golden Text?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Begin by discussing the principal people in the lesson story. Who is telling the story? In how many ways is he mentioned in the lesson passage? What do the pupils know about Jeremiah? Who else are prominent in the story? Ask who remembers the name of Moses' father-in-law. Recall his visit to Moses in the wilderness. (See Lesson VI., First Quarter.) Tell the class that the Rechabites were descended from Jethro.

Who is speaking in v. 2? Explain that the word "house" is often used to mean "family," or "tribe." What is meant by "house of the Lord?" Ask one pupil to tell what God told Jeremiah to do, v. 2. Explain that the names in vs. 3-5 are of little interest to Juniors, then have the part of the story learned from these verses told by another pupil, and the part learned from vs. 6-8 by a third. Why "pots" and "cups?" v. 5. (The cups were to be filled out of the large pots, or bowls.)

Ask for a description of the life of the Rechabites, as pictured in vs. 6-8, and impress the loyalty maintained for 300 years to the teachings of the founder of their tribe. Explain why the Rechabites were living in Jerusalem at this time (v. 11), and tell the pupils it was during this invasion of Palestine that Daniel was taken to Babylon. (See Lesson IX., Third Quarter.)

After vs. 12-14a are read silently, ask one pupil to retell the message sent to the Jews. Have vs. 18, 19 read silently and God's message to the Rechabites retold. Contrast the two messages. Which of the commandments enjoins honor to earthly parents? Have it repeated.

Call for opinions from the class as to why God wished the wine to be offered to the Rechabites. Emphasize the fact that he knew they would refuse it. Because the Rechabites had never tasted wine, they were strong to resist temptation. Show that this is the only safe course for any one. Speak of the insidiousness with which the appetite develops,—the horrors of the drink habit. Ask if any one can mention any place or position in which a drunkard is a source of pleasure or blessing to himself or others. Remind your pupils that, as the affairs of our country will in a few years be in the hands of those who are now children, they will have as much as any one else to do with determining whether or not Canadians shall be a sober people. Then urge them to follow the example of the Rechabites and have nothing to do with alcohol.

Have the class read in unison, or repeat slowly after you, 1 Cor. 10 : 13, from "God is faithful." Try to induce each one to memorize these words before next Sunday. Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To resist evil by being "strong in the Lord."

Our lesson to-day is about something that happened many hundreds of years before Peter and John lived, but it is a story that they knew. It had been taught to them when they were little boys. So perhaps one way that Peter and John kept brave and

strong was by trying to be like the men in this story.

THE STORY. Jeremiah was a prophet. A prophet spoke to the people something as a minister does now, and told them how they ought to live and what they ought to do. God sent messages by the prophets, that even the kings had to obey.

One day a message came to Jeremiah telling him to call all the people of the tribe or family called the Rechabites, and give them a test of their faithfulness. Two hundred years before that time a father named Jonadab had said to his family that they must never drink wine. Year by year the family grew larger until now it had become this tribe of many, many people called the Rechabites; but the fathers always told the children about that promise made to Jonadab, and when the children grew to be men and women they told it to their children. And they all kept the promise.

So now came the test. Jeremiah the prophet sent word that on a certain day all the people of the tribe of the Rechabites should come to a certain great room in the beautiful temple. Then he set before them bowls of wine with cups to pour it into, and he said to them, "Drink it."

But these men had made a promise. So they said, "We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, 'Ye shall drink no wine, neither ye, nor your sons for ever.'"

God was pleased at their courage, and he sent another message to them by Jeremiah, saying that because they had been so true they were chosen above all the other tribes to hold a place of special honor in God's service forever. It was hard to keep that promise. But they were true.

The Bible calls our bodies, "temples of God." You know how beautiful the people made the great Temple, and how beautiful we make our churches. If our bodies, too, are "temples," we ought to keep them pure and beautiful. We should keep the body strong and clean. Every one can see and know if we do that. But there is the mind also that only God sees, and this we must keep clean and

beautiful. We must not look at wrong things or think wrong thoughts, and then we should be careful not to say wrong words or do wrong deeds.

HANDWORK. A poster which will carry the lesson into every home would be useful. "Left overs" of cardboard or heavy paper from your local printer may be cut into the required size. At the upper right-hand corner paste a picture of a church, and at the lower left-hand corner a picture of a sturdy, strong little boy or girl. In the space between them place the little temperance verses which are given here and also in the **QUARTERLY**. For six-year-olds, the teacher may give out type-written slips for them to paste in, or she may write the verses before giving out the cards. If the children have not previously been asked to bring pictures, the teacher may have in a box a number of appropriate pictures from which the children may choose. If time permits they should cut them out and paste them on for themselves, unless the work is to be taken home for Sunday afternoon occupation. The older children should copy the verses from their **QUARTERLIES** at home, and the posters should be used for decoration on the next temperance day. Old copies of the church papers and magazines will contain many suitable church pictures.

MY BODY.

God gave me my body to use while I live;
I'll thank him for it by the good care I give.

The good food I eat, and the water I drink,
The warm clothes I wear and the nice thoughts
I think,

Will help make my body grow useful and
strong,
And make my life happy and helpful and long.

FROM THE PLATFORM

Tell the story of Circe's Palace. Ulysses, the famous Greek hero, with his followers, was on his way home from Troy to Greece. On the way, after passing through hurricanes and other perils, they anchored their ship in the quiet harbor of a beautiful island. In the centre of a valley on this island, was a splendid palace of snow-white marble surrounded by a grove of trees, with green lawns and flower-bordered paths leading up to it. A number of Ulysses' followers went up to the palace, entered the door and found a beautiful reception room with pictures and mirrors. The voices of maidens chanted sweet songs, and there was the odor of a delicious banquet. Circe, the enchantress, in the form of a beautiful lady, came in and invited

them to the banquet. They sat down and began to eat, but suddenly the enchantress waved her wand, and they were changed into hogs to be driven out and placed amongst other swine. One had escaped by resisting the temptation to eat of Circe's dainties. He ran back to tell Ulysses, who at once armed himself and started for the palace. On the way he was warned by a bird, who plucked a flower with a black root, but snow white blossom and an exquisite

SAFETY

FROM

STRONG DRINK

fragrance, and gave it to Ulysses. So long as Ulysses kept this flower and breathed in the sweet odor, he was safe from the temptress. He went to the palace, where he resisted all the temptations of Circe and compelled her to restore his men to their natural forms. Now print on the blackboard, SAFETY FROM STRONG DRINK, and ask the scholars how this safety can be found. The lesson to impress is, that it can be found only in total abstinence.

Lesson VI.

PETER'S GREAT CONFESSION

November 9, 1919

Matt. 16 : 13-24.

GOLDEN TEXT—Simon Peter answered and said, Thou art the Christ, the Son of the living God.—
Matt. 16 : 16.

13 When Je'sus came into the coasts of Cæsar'ea Philip'pi, he asked his disciples, saying, Whom do men say that I the Son of man am ?

14 And they said, Some say that thou art John the Bap'tist : some, Eli'as ; and others, Jeremi'as, or one of the prophets.

15 He saith unto them, But whom say ye that I am ?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Barjo'na : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Pe'ter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth

shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

21 From that time forth began Je'sus to shew unto his disciples, how that he must go unto Jeru'salem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

24 Then said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

THE LESSON PLAN

- I. Peter's Faith, 13-16.
- II. Peter's Authority, 17-20.
- III. Peter's Mistake, 21-24.

HOME DAILY BIBLE READINGS

M.—Peter's great confession, Matt. 16 : 13-24. T.—Denying self, Mark 8 : 31-38. W.—The words of eternal life, John 6 : 63-69. Th.—A father who trusted in Jesus, John 4 : 46-53. F.—The messiahship of Jesus, Luke 24 : 25-27, 44-47. S.—The coming kingdom, Isa. 11 : 1-10. S.—The suffering servant of God, Isa. 53 : 1-12.

Primary Catechism—*Ques. 55. How may we get the Holy Spirit?* A. Jesus says that God will give His

Holy Spirit to us if we ask Him.

Shorter Catechism—*Ques. 77. What is required in the ninth commandment?* A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Lesson Hymns—Book of Praise : 484 (295), 241 (558), 463 (297), 154 (502), 553 (759). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Pa. 95. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1413, Jesus and disciples on Road to Caesarea. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Autumn, A.D. 28 or 29; near Cæsarea Philippi.

Connecting Links—To-day's lesson belongs to the same period in our Lord's ministry as that for last Sunday. In the lesson we see "the awakening at last of a more intelligent faith in the disciples, reaching its highest point in Peter's confession."

I. Peter's Faith, 13-16.

V. 13. *When Jesus came*; after Jesus had left the Pharisees, having found them incorrigible (see vs. 1-4). Bruce says: "Practically the ministry in Galilee is ended, and Jesus is here to collect his thoughts and to devote himself to the disciplining of his disciples." The extraordinary dulness of the disciples, shown in the incident of vs. 5-12, which seems to have surprised Jesus himself, shows how much they still needed his instruction. Luke 9:18 informs us that this important crisis in our Lord's ministry was preceded by prayer. *The coats*; Rev. Ver., "the parts," the district, Cæsarea Philippi. The earlier name of the place was Paneas, from the grotto of the Greek god Pan, which stood for the nature worship of the old inhabitants. Close to this grotto, Herod the Great had built a temple in honor of the emperor. The place was close to the frontier between Judaism and heathendom. Here, where Judaism touched the worship of nature and the worship of man, Jesus challenged his disciples to answer for themselves and for mankind as to what his claims were against this conflicting form of worship. *Whom do men say*; that is, the common people (Luke 9:18, Rev. Ver., "the multitudes"). Jesus knew that the official classes, the scribes and priests, were hostile to him, but he had always been popular with the masses. But had they any definite, well rooted faith about him, along with this kindly feeling? *That the Son of man is* (Rev. Ver.). "Son of man" was a current title of the Messiah. Did the people look upon him as the "son of man" in this sense? That was what Jesus would learn from the disciples.

V. 14. *Some say*. The disciples' answer confirms Jesus' impression that the people had no fixed faith about him. *John the Baptist*. This was Herod's opinion, ch. 14:2. *Elias*; Rev. Ver., "Elijah." Malachi (see

Mal. 4:5) had prophesied that Elijah should come as the forerunner of the Messiah. *Jeremiah* (Rev. Ver.); who, "though not much esteemed during his life, came to be regarded as one of the greatest of prophets" (Plummer), and who was evidently expected to come again.

Vs. 15, 16. *Whom say ye that I am?* "Ye," who have been my intimate disciples and know me so much better than the outside crowd. Jesus could read the disciples' hearts, but he would learn their convictions from their own lips. *Simon Peter*; now, as always, the spokesman for the Twelve. *The Christ, the Son of the Living God*; Mark 8:29, "the Christ"; Luke 9:20, "the Christ of God." Peter had accepted this belief when Andrew came to bring him to Jesus (John 1:41, 45), and had more recently declared it, John 6:69. "This confession not only sees in Jesus the promised Messiah, but in the Messiah recognizes the divine nature (Cambridge Bible).

II. Peter's Authority, 17-20.

V. 17. *Blessed art thou*; "weighty words, chosen to express a rare and high condition, virtue or experience" (Bruce). *Simon Bar-Jonah* (Rev. Ver.); Simon the son of Jonah. Jesus welcomes Peter's answer with joy. The rest of his hearers had ceased to think of him as the Messiah; but the Twelve were firmly convinced of his claims to that title. *Flesh and blood*; a Jewish expression for "man." Peter's conviction had no human origin. *But my Father*. It was God who had revealed to Peter that Jesus was the Messiah.

V. 18. *Thou art Peter*; Greek "Petros," a rock. *Upon this rock*; Greek "petra," also meaning a rock. There is here a play upon words. The meaning is this: Peter had just given expression to a truth which God had revealed to him. Jesus recalls the disciple's name, "Petros," and says: "Just as your name is Petros (a rock), so this revealed truth shall be a petra (a rock) on which I will build my church." "My church" is the company of those who believe in Jesus as the Messiah. It need not be denied that Peter is the foundation rock or stone on which the church is built, but it is "Peter as confessing his faith, and also as confessing it on behalf of the Twelve" (Plummer). *The gates of hell*; Rev.

Ver., "Hades." The Greek "Hades," like the Hebrew "Sheol," was the abode of departed spirits in which were two divisions, Gehenna and Paradise. *Shall not prevail.* The powers unseen cannot overthrow the church. (Compare Eph. 6 : 11, 12 ; Rev. 1 : 18.)

Vs. 19, 20. *I give unto thee ;* as the leader and representative of the apostles, and of all who, after them, should hold and proclaim the Messiahship of Jesus. *Keys ;* the symbol of authority ; but they also represented the truth through the knowledge of which salvation was obtained, Luke 11 : 52. The power of the keys is not the right to admit persons into the church, the organized society ; but the means for opening to them the kingdom of heaven, which is the rule of God over the heart and life. This was accomplished by the effectual proclamation of the gospel by Peter, first to the Jews on the day of Pentecost, and also to the Gentiles in the person of Cornelius and his household. But although he was the founder of the church, Peter shared the keys with the rest of the apostles, and with all who possess the truth. *Bind . . . loose ;* Jewish forms of speech for forbidding and permitting actions. They have been commonly supposed to signify the power of church discipline ; but it is difficult to see how the decisions of men could always be ratified in heaven. If the keys are the truth, the binding and loosing are the results of our use of it. In whatever place the truth is faithfully preached, some will believe and be loosed from their sins. But where those who have the truth leave a community without it, the people will remain shut up in darkness and death, for God will not work a miracle to evangelize them. *Tell no man ;* perhaps lest the people should seek to make him an earthly king.

III. Peter's Mistake, 21-24.

V. 21. *From that time.* The incident at Caesarea Philippi marks the transition to the later stage of Jesus' ministry. (See v. 13, and compare Mark 8 : 31 to 9 : 1 ; Luke 9 : 22-27.) Peter's confession proved that the Twelve were now ready for the more advanced teaching, and Jesus was ready to face the crisis, knowing that his work with the Twelve had not been in vain. *Be raised again.* This

should have made the bad news of his death tolerable to them.

Vs. 22, 23. *Peter . . . began to rebuke him.* Peter did not understand why Jesus must be a "man of sorrows." *Satan.* The suggestion of Peter was a temptation of the evil one. "After the sudden revelation 'from heaven,' the unguarded soul of Peter was occupied by another spirit. He wished for an earthly Messiah who would not suffer or die" (Century Bible). *Offence unto me* (Rev. Ver., "a stumblingblock") ; literally, "a scandal," a temptation to do wrong. *Thou savourest not ;* Rev. Ver., "mindest not." *Things . . . of God . . . of men.* Peter's suggestion was : "Save your life at all costs." Jesus sees that the only alternative is, selfish interests or God's interests.

V. 24. *Will come after me ;* literally, "wishes to come,"—no compulsion. *Deny himself.* Here Jesus teaches plainly that discipleship involves self-sacrifice. *His cross ;* be willing to follow me to the extreme of suffering or disgrace.

Light from the East

AN ANCIENT MONK—After the days of the martyrs it was the monks who made confession and obedience the rule of life. St. Benedict, for example, was trained to austerities and obedience in a secluded cave. But his first monastery stood on the site of an old pagan temple ; all the treasures of human nature should be laid at the feet of Jesus. He laid on his disciples the duty of obedience. The first words of the rule for the Society of Benedictine monks is : "Hear, my son, the precepts of thy Master . . . that thou mayest return to him by the trail of obedience, from whom thou hast fallen by the sloth of disobedience." He taught that for him that governed and for him who served there was one law, the law of obedience. Two regulations illustrate his spirit further. If any one was called to an office, however humble, he was directed to fall at the knees of all, and beg their prayers ; and when his work was done, he closed it with the thanksgiving, "Blessed are thou, O Lord God, who hast helped me, and comforted me." And, again, the Lord's Prayer was to be said in the hearing of all, that all alike, when brought face to

face with the condition whereby we ask to be forgiven as we forgive, might cleanse themselves from every offence against mental charity.

THE LESSON APPLIED

Our aim to-day will be so to teach the lesson that no boy or girl can leave the School without asking: "What think I of Christ?"

1. It makes a difference to our Lord what men think of him, v. 13. If not, he would not have asked the question: "Whom do men say that I, the Son of man am?" He still asks us all to come to terms with this question. If only all men could be got to think rightly of Christ, we should have a new world, for what we think of him will determine what we shall think of others. Jesus, the very thought of thee with sweetness fills the breast toward all mankind.

2. It is possible to have many different views of Jesus, v. 14. Many men, many minds. Nevertheless, only one mind is right. He is more than John the Baptist, Elias or Jeremias. "When some lighthearted man of letters," says Ian Maclaren, "embroiders a needy paragraph with a string of names where Jesus is wedged in between Zoroaster and Goethe, the Christian consciousness is aghast."

3. The supreme question is, not what do others think, but what do *we* think of Jesus? V. 15. Our Lord has two commandments, "Follow me," and "Follow *thou* me." What this or that man shall do may be a matter of moment, but the momentous thing is, what shall *I* do with Jesus? What do *I* think of him? "What is the greatest thought that ever entered your mind?" some one asked of Daniel Webster, to which the reply was, "My personal responsibility to God."

4. Mere human nature cannot rise to the height of this great confession of Christ, v. 17. Not by the might or cleverness of flesh and blood, but through the inspiration of the Holy Spirit, do men come to a true knowledge of our Lord and Saviour. The great pianist must be more than an intellectual, however mighty. He must have a taste for music,—a fine frenzy in the blood for melody. So must any appreciation of him who is the loveliness of the Ancient of Days have an appro-

priate faculty. That faculty, God alone can give.

5. The great confession is the true cement of the Christian Church, v. 18. It bound together firmly the somewhat uncertain and unstable nature of Peter, so that he became the first rock laid down in the foundation of that great fabric of which Jesus Christ is the founder and corner stone. If the gates of Hades are not to prevail against the Church of to-day, then the yielding sand of our poor human nature must be bound together by the cementing principle of faith in Jesus Christ as the Son of God.

6. The great confession sincerely made is the supreme qualification for leadership, v. 19. The Christian Church needs not only a firm foundation, but stewards to carry the keys, and interpreters to decide upon the proper mode of conduct of those who shall dwell in this house of the Lord. So then the all-important question to ask about ruling and teaching elders and all those who aspire to leadership in the Church is not, how much are they worth, or how clever are they, but what is their fundamental attitude to the Lord Jesus Christ and to the Christian conception of human life?

7. The Great Confession developed into the Apostle's Creed, v. 21. The Son of God was to suffer, and die, and rise again, and ascend on high, and sit down in eternal session at God's right hand. Our faith is not in a Christ who lives and lies "reclined on the hills like gods together careless of mankind;" but in one who "stooped to share our sharpest pang, our bitterest tear." We are saved by atoning grace, through faith.

8. Human nature is apt to stumble at the idea of Christ crucified in the great confession, v. 22. Some one tells of a dour Scot upon his death bed, who was told that the minister was coming to pray with him. "I *ainna* want anybody tae pray wi' me," said he. "Well then, he'll speak words of comfort tae ye." "I don't want to hear words of comfort," said the intractable north countryman. "What

do ye want, then?" asked his wife. "I want," was the characteristic reply, "I want *tae argue*."

9. The great confession implies two crosses, v. 24. There is the cross of Christ, and the cross of the Christian. When we survey the wondrous cross of Christ, we shall be impelled to take up our own cross of self-sacrifice, for the sake of the kingdom. Ruskin somewhere talks of the false habit of turning the cross

into a raft upon which we are to float into the haven of peace, whereas we ought to think of it as that to which our old man must be transfixed until it perish.

10. The great confession is central and potent, Golden Text. That grand old man, Gladstone, once said, "All I write, all I think, all I hope, is based on the divinity of our Lord, the one central hope of our poor, wayward race."

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

In our lesson to-day, we have a splendid illustration of the preeminence of Jesus as a teacher. Remind the class that, according to the first three gospels, Jesus was practically silent as to his Messiahship during the earlier part of his ministry. And yet all the time he was doing the deeds of the Messiah, and acting the part of the Messiah. Was that a better way of bringing the disciples to recognize the true meaning of his mission, than if he had said to them over and over again: "I am the Messiah?" Speak of the patience of Jesus in all this. He was willing to wait until the disciples, without too much prompting on his part, should reach the point where they can freely make such a confession as Peter made. Now discuss:

1. *Peter's confession*, vs. 13-16. Point out that Jesus' retirement to the north was probably in order that he might have an opportunity to give his disciples private instruction. What is the question which Jesus asks? What report do the disciples give as to the popular views of his person? Even those who do not acknowledge the Messiahship of Jesus unite in classing him with the prophets. Is there any significance in that? Possibly the Pharisees were the only ones who ascribed Jesus' works of mercy to diabolic sources. Jesus' chief concern, however, is with the disciples' view of his person. Is there anything

surprising in the fact that Peter is the one who replies to Jesus' second question? Is he speaking solely for himself, or is he the spokesman for all the disciples?

2. *Peter's reward*, vs. 17-20. Emphasize the striking character of the commendation given to Peter. Is it the mark of a good teacher to commend his pupils when they have done well? When did Jesus first give to Simon the name Peter? (See John 1:42.) Now Simon has proved himself worthy of the title, a rock. When Christ said that his church was to be built upon this rock, did he mean that it was to be built (a) upon Peter, (b) upon Peter's confession, (c) upon Christ himself, or (d) upon all the apostles as represented by Peter? Suggest that, if the church was to be built upon Peter, it was because he represented all those who have since accepted his right view of Christ's person. Does v. 19 mean anything more than that those who proclaim the gospel announce the conditions for entrance to and exclusion from the kingdom?

3. *Peter rebuked*, vs. 21-24. Point out that the confession of Peter opens up the way for Christ's teaching in regard to his death. What additional light is thrown on Peter's character by this incident? How are we to account for the severity of Christ's rebuke of the one he has just praised so highly?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

Public, continuation, and high school scholars are familiar with "tests"—questions

put to measure up their knowledge, mark their progress. Point out that such tests are

valuable, rendering the pupil sure of the ground under his feet, thus facilitating progress. Jesus' question to his disciples in the Lesson was a test question on the very central fact of the gospel.

Trace, or have the class trace, from the preceding lessons of the Quarter, what Jesus had already told or shown these followers of his about himself.

Note the *fairness* of the question of v. 13. Jesus had been with them as a man among men; Who was he? Note also its *keenness*; he had done things before their eyes that no mere man could do; What did this mean? The question goes deep.

The Answers of the Crowd, vs. 13, 14. Question the class as to the reasonableness of the various answers. In how far had the people really understood Jesus?

The Answer of Peter, vs. 15, 16. The question was put to all the disciples. Emphasize again its personal character, its directness, its pungency, its vital nature. Jesus asks the same question of each of us. Everything worth while in our lives depends on the answer we give it. The answer came from one disciple. Why from *this* one, rather than any of the others? Question as to what the answer means—"the Christ?" "the Son of the living God?" Show that the answer pierces to the centre of Christian doctrine: Jesus is the promised Redeemer (Christ is the Greek for Messiah); and he is divine.

Jesus' Reply, vs. 17-19. Three difficult but

vital points emerge here. Take them up one by one with the class. (a) Can we really know Jesus Christ, unless through the revelation of him to us by the Holy Spirit? (b) What is meant by "Upon this rock will I build my Church?" (See *The Lesson Explained*.) (c) What is meant by the "power of the keys," v. 19? (See the *Lesson Explained*; also *HOME STUDY QUARTERLY*.)

A Strange Prohibition, v. 20. Wherefore? Because the people were not ready for it. God's way is to reveal truth to us as we are prepared to receive it. Impress the facts that God does not *force* us; and what wonderful things we miss by not being ready to receive them.

The Test of the Cross, v. 21. Help the class to realize the appalling nature of this prediction; so appalling that it blinded them to its glorious ending. Was Peter's response (vs. 22, 23) what might have been expected? Was it natural? Wherein did he blunder? Was Jesus' rebuke of Peter too severe? Does Peter's blunder discount his declaration in v. 16? Are Jesus' words in v. 17 and v. 23 inconsistent?

The Final Test, v. 24. Show that the final test of the Christian is not in verbally accepting and confessing the Messiahship and divinity of Jesus, but in actually following in his footsteps and sharing to the death in his fight against evil and in the service of mankind. V. 24 contains the practical application of the incident.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the *INTERMEDIATE QUARTERLY*.

The Great Confession has been called the watershed of Jesus' ministry. Accordingly it has the utmost significance in this biographical study of two of the disciples. This lesson affords an opportunity of showing the impression gained by the disciples during their eighteen months of close fellowship with their Master.

Preparing the way for the confession, vs. 13-15. Have the class point out Casarea Philippi on the map, and tell something of its history. Show the significance of Jesus' spiritual supremacy being declared at this seat of Greek and Roman paganism. Lead

the pupils to see the steps by which the confession is worked. Why should Jesus ask for men's opinions of himself? Would he not know? It is interesting to have these views of outsiders. They would be unbiased by personal attachment, and would likely correctly name the *outward* characteristics of his life. Ask the class for the characteristics indicated by these identifications, v. 14. The point of emphasis, however, in these verses is the call for a personal confession of the attitude to Christ. Get the pupils to see what happens in their own minds as they gather up and express the attitude of others.

The disciples' conviction declared, v. 16. What opinions have your class formed of Peter from the fact that he was almost invariably the first to speak? What were the advantages and drawbacks from such impulsiveness and self-confidence? Note how this confession differed from the opinions of the outsiders. Lead the pupils to see that an intimate knowledge of Jesus is essential for judging him aright. This conviction that Jesus was greater than even the Messiah foretold by the prophets, came to the disciples as they followed Jesus.

Discuss the value of this confession in preparing the disciples for the strain of Christ's announcement of the cross.

The Master's acknowledgment, vs. 17-20. Test the pupil's appreciation of this recorded conversation by having them show what words indicate how deeply Jesus was "blessed." Appreciation of Jesus was made pos-

sible to the spiritually quickened, v. 17. Note that the "thou shalt be called" (John 1:42) has now become "thou art" Peter, v. 18. Get the class to tell what has made Simon into the Rock upon which the Christian Church is built. Have the pupils state, from their knowledge of Jesus, whether he is showing partiality to Peter, or whether all who make a like confession will be used as foundation stones. Explain the nature of the authority of those in Christ's kingdom, v. 19.

The waiting cross, vs. 21-24. Have the class see the significance of "from that time." This relates to the question above concerning the value to the disciples of this confession. Is the reason for our call to confess Christ that we may enter more completely into his fellowship and be prepared for the difficulties of the Christian life? The pupils should be thinking, "how can we confess Christ?" Discuss together different ways, and seek for definite decisions to do it.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Begin by a brief reference to Lesson IV. and the wild, stormy night scene on the Sea of Galilee. This week's lesson brings us to very different surroundings. Try to make the lesson setting very real to your pupils. Picture Jesus and his disciples traveling straight north from the Sea of Galilee, until they come to the beautiful town of Caesarea Philippi, situated on a rocky elevation, under the shadow of Mount Hermon. This is the farthest north point reached by our Lord, and all around the spot where he was first openly proclaimed God and Messiah are still to be found traces of altars erected to the worship of Baal and Pan.

Ask a pupil to express in his own words the question in v. 13, and the answers in v. 14. Why should people believe Jesus to be one of these?

Have the question in v. 15 and answer in v. 16 retold. Remind the pupils of the Jewish idea of the Messiah, or Christ, and lead them to see how much more Peter's confession means. Why was Peter blessed? V. 17. (Bar-jona,—son of Jona, or John.) Ask your pupils to mention anything which

helped to reveal this truth to the disciples.

Have v. 18 read silently. Remind the class of Jesus' words to Simon at their first meeting, and tell them that this is the first time Jesus called him Peter. Explain that "this rock" means the truth that Jesus was the Son of God. Ask the meaning of the word "Christian." Show that the church is founded on the rock of Christ's divinity, and that no power of evil has ever been able to destroy it.

Have v. 19 read silently. When a Jewish scribe was admitted to office, he was handed a key, signifying that he was now authorized to unlock the treasury of the scriptures. Explain that among the scribes "to bind" meant to declare a law or an obligation as binding, that is, "to forbid;" "to loose" meant to declare a precept or obligation as not binding. From this, lead the class to see that Jesus here gives Peter authority to teach the truths about the kingdom of heaven. Ask where this authority was again conferred on the apostles (Matt. 28:18-20) and remind them that, on the day of Pentecost, Peter exercised this authority.

Have vs. 21-23 read silently. Note that Peter is again the speaker. Ask for the meaning of "offence" ("hindrance," or "stumbling block"), and "savourest" (here "think," or "consider," hence, "take a side"). The meaning is that Peter was acting as a tempter, therefore, he was acting as Satan's agent.

Read v. 24. What is meant by "deny himself?" Ask for illustrations. Remind the pupils that Jesus carried his cross, and explain that Roman custom compelled a condemned criminal to do this.

Have the Golden Text repeated. Close by impressing the wonderful truth which it states.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To strengthen the foundations of faith.

A child's faith may need no strengthening; but the time is sure to come when it will be tested; and then is when the influence of the childhood lesson stories will tell.

INTRODUCTION. Show a picture to recall the lesson of October 26. Who were in the boat that night on the Sea of Galilee when the wind blew and there was such a terrible storm? When the great waves were dashing the boat about, and the disciples were so afraid, suddenly they saw some one walking quietly over the water toward them. Who was it? Then what happened?

THE STORY. No one had ever before heard of a man who could end a terrible storm just by a quiet, gentle word; or of one who could heal all sorts of diseases in the same way. It is no wonder that in every city and town every one was talking about him. Some said that he must be the Christ, for who else could do such wonders? Others said that he was one of the great old prophets, or John the Baptist whom King Herod had killed, come back to earth. Still others said that Jesus was only pretending, and that he did not do any wonderful things at all.

"Whom do men say that I am?" asked Jesus of his disciples one day, and they told him what they had heard.

"But whom say ye that I am?" he asked. It was Peter who spoke: "Thou art the Christ, the Son of the living God." The disciples knew that Jesus was the Holy Saviour, no matter what any one else thought or said. They loved him, and they knew every word that he said was true.

Many other people were just as true to Jesus as if they had been going about with him

and helping in the way the disciples and some others did. One of these was a rich nobleman who lived in the city of Capernaum. (For the story, see John 4:46-53.)

The nobleman had a little boy who was very, very ill with a fever, and in spite of everything that they could do he grew worse and worse. Then there came word that Jesus was in the town of Cana not many miles away. The nobleman was sure that if Jesus could put his hand on that little boy he would get well, but the poor little boy was too sick to be taken to Cana. Perhaps a servant might be sent with a message for Jesus, but something might happen to keep him from finding him. The nobleman made up his mind that he would go himself, and away he hurried.

I think that perhaps that father walked all night and all day, because he was so anxious to get to the Saviour. When he reached Cana, all dusty and tired, it was not hard to find Jesus, for there were always crowds following, with the blind and the sick for Christ to heal.

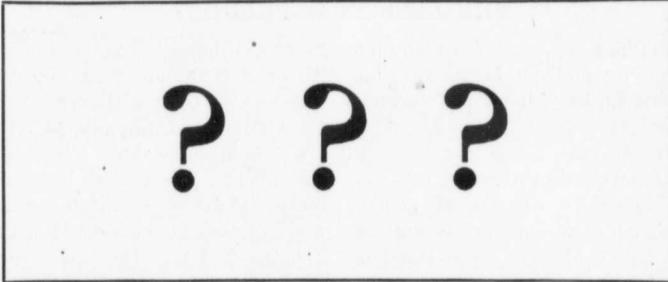
Very humbly the nobleman said, "Sir, come down ere my child die." But Jesus could not go. He could not even take time to explain why. He just said, "Go thy way; thy son liveth."

I am afraid that most of us would have wanted to ask Jesus a great many questions, or would have thought he was just trying to get rid of us, but that nobleman, who was used to having servants to do whatever he said, quietly turned away and started back to Capernaum, for he knew that whatever Jesus said was true. He knew that Jesus could make the little boy well, even if he could not see him.

Back over the long, lonely road went the tired nobleman, and before he reached home his servants came running to tell him that the boy was just as Jesus had said. And when he asked them at what hour the boy began to get

well, they told him that it was at the very same hour that Jesus had talked to him in Cana. So in that home there was great joy, and they all loved and trusted and praised Jesus.

FROM THE PLATFORM



Print on the blackboard three large question marks. Tell the scholars that these stand for three questions found in the lesson. Have these questions quoted, one by one, as follows: "Who do men say," etc.? (v. 13, Rev. Ver.); "Who say ye," etc.? (v. 15, Rev. Ver.); "What shall a man be profited" (v. 26, Rev. Ver.). In connection with the first question, talk over with the School some of the wrong or imperfect views people have about Christ, such as, that he is merely a good man, a wise teacher, a perfect example, etc. Turning to the second question, direct the conversation to some proofs that Jesus is the Son of God: for example, his power over nature, disease and death, the world of spirits, good and evil. Leave time to deal with the third question, with its solemn appeal to each scholar. Try to make this day to all who have not yet taken a stand on his side, a real day of decision for Christ.

Lesson VII.

WITNESSES OF CHRIST'S GLORY

November 16, 1919

Luke 9 : 28-36.

GOLDEN TEXT—*This is my beloved Son : hear ye him.*—Mark 9 : 7 (Rev. Ver.).

28 And it came to pass about an eight days after these sayings, he took Pe'ter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Mo'ses and Eli'as :

31 Who appeared in glory, and spake of his decease which he should accomplish at Jeru'salem.

32 But Pe'ter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Mo'ses, and one for Eli'as : not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son : hear him.

36 And when the voice was past, Je'sus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

THE LESSON PLAN

- I. A Glorious Sight, 28, 29.
- II. A Glorious Company, 30-33.
- III. A Glorious Voice, 34-36.

HOME DAILY BIBLE READINGS

M.—Witnesses of Christ's glory, Luke 9 : 28-36.

T.—Eye witnesses of his majesty, 2 Peter 1 : 16-20. W.—Moses' face shone, Ex. 34 : 29-35. Th.—Isaiah's vision of God, Isa. 6 : 1-13. F.—The exceeding greatness of the revelation, 2 Cor. 12 : 1-10. S.—Christ is all, Col. 3 : 1-11. S.—We shall be like him, 1 John 3 : 1-8.

Primary Catechism—*Ques. 56. What will the Holy Spirit do for us ?* A. The Holy Spirit will dwell in our

hearts, cleansing them from sin and helping us to be good.

Shorter Catechism—*Ques. 78. What is forbidden in the ninth commandment?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

Lesson Hymns—Book of Praise: (748), (227), 77 (458), 540 (750), (761), 549 (718). (The numbers of

the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—1 Cor. 4 : 6-18. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 905, The Transfiguration. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Summer or early autumn of A.D. 28 or 29; probably Mount Hermon.

Connecting Links—After Peter's confession (see last lesson, Matt. 16 : 13-24), Jesus addressed the disciples and people, teaching them what is involved in following him and speaking of the rewards which he will give to all when he shall come again in the glory of the Father. He adds that some standing before him should see him come in the glory of his kingdom. (See Matt. 16 : 24-28; Mark 8 : 34-38; Luke 9 : 23-27.)

I. A Glorious Sight, 28, 29.

V. 28. *About an eight days after.* Matt. 17 : 1 and Mark 9 : 2 say "after six days," which agrees with Luke's "about" eight days. All these accounts call attention to the nearness of our Lord's Transfiguration to Peter's great confession and the first announcement of his death. *Peter and John and James*; the inner group of intimate disciples whom Jesus took with him also when he went to raise the daughter of Jāirus and when he went to endure the agony of Gethsemane. (See Mark 5 : 37; 14 : 33.) *A mountain.* Matthew and Mark say "an high mountain;" probably Mount Hermon, about 9,200 feet high and easily reached in a week from Cæsarea Philippi, the scene of the great confession. *To pray.* This is mentioned by Luke alone, in whose gospel the prayers of Jesus are prominent (compare ch. 3 : 21).

V. 29. *As he prayed*; while he was praying, and as the result of prayer. *The fashion of his countenance*; his outward appearance was altered. Matthew and Mark say, "he was transfigured before them." The Greek word for "transfigured" indicates a change not merely in outward appearance, but in something deeper; it was the divine nature of Jesus breaking out in his glorified face. *Raiment . . . white*; "as the light" (Matthew), "as snow" (Mark). *Glistening*; like the

flashing of burnished brass or gold (Ezr. 8 : 27) or steel, Nahum 3 : 3. Matthew adds, "his face did shine as the sun."

II. A Glorious Company, 30-33.

V. 30, 31. *Two men . . . Moses and Elijah* (Rev. Ver.); the great law giver, whom God buried (Deut. 34 : 6) and the great prophet who had passed to heaven in a chariot of fire, 2 Kings 2 : 1-11. The two were the chief representatives of the Old Testament dispensation. *Appeared*; the same Greek word as is used in ch. 24 : 34; Acts 13 : 31 and 1 Cor. 15 : 5-8 of the appearances of the risen Lord. It was a vision. *Spoke of his decease*; literally, "exodus" (Compare 2 Peter 1 : 15). "Exodus" is a very weighty word, involving our Lord's passion, cross, death, resurrection and ascension. *Which he should accomplish.* "It is all ordained of God, and is sure to take place; and when it takes place it may be regarded as a fulfilment and also as a filling full" (International Critical Commentary).

V. 32. *Heavy with sleep.* They fell asleep, while the Master prayed, as afterwards at Gethsemane. *When they were awake.* "Having become thoroughly awake," the meaning is. They started up, wide awake after heavy sleep, in the middle of the vision. *Saw his glory*, etc. It was no dream, but a waking reality.

V. 33. *As they departed*; as Moses and Elijah were parting from Jesus. Peter wished to detain them. *Peter said.* The impulsiveness of Peter comes out here, as so frequently in the Gospel narrative. *Master.* Matthew has "Lord" and Mark (Rev. Ver.), "Rabbi." *It is good . . . to be here*; and to remain, that we may pay attention to the heavenly visitants. *Three tabernacles*; booths made by the intertwining of the branches, such as the Israelites used at the Feast of Tabernacles. *Not knowing*, etc.; not knowing that the old way was to pass away and be replaced by the

new, that Judaism, represented by Moses and Elijah, was to be superseded by Christianity, and that this was to be brought about by the death and rising again of Jesus.

III. A Glorious Voice, 34-36.

V. 34. *A cloud.* Matthew calls it a "bright (luminous) cloud." It was the symbol of the divine presence (see Ex. 40 : 34 ; ch. 13 : 21 ; Acts 1 : 9). *Overshadowed them.* It is not clear whether or not this includes the three disciples. *They feared.* If it had been a mere mountain cloud, there would have been no reason for fear.

Vs. 35, 36. *A voice.* See 2 Peter 1 : 17, 18. The "voice" was heard also at the Baptism (ch. 3 : 22) and on the eve of the Passion, John 12 : 28. Matthew and Mark say that, at the sound of the voice, the disciples fell prostrate, and when Jesus touched them, they suddenly raised their eyes and looked all around them, to find no one there but Jesus. *My Son, my chosen* (Rev. Ver.). Compare Ps. 2 : 7 ; Isa. 42 : 1 ; Gen. 22 : 12. This is a technical title for the Messiah. *Hear him.* Jesus is given preeminence over the law and the prophets, as fulfilling their highest spiritual ideals. *Voice . . . past, Jesus . . . alone.* The law and the prophets had retired to give place to Jesus. This sets forth the conception of Christianity for which Paul contended.

Light from the East

WHITE AND GLISTERING (v. 29)—It is the "glory" shining through. "Glory" has in scripture a remarkable fulness of meaning. It means God's exalted and holy character which he reveals to men, but there is, probably

always, a background of physical nature. The "glory" begins from the brightness and splendor of the sky. God used to come sweeping in on the thunderstorm, with the lightning as his gleaming arrow. So he came to the relief of the Psalmist (Ps. 18), hidden in the cloud, it is true, but none the less darting out fiery death upon his enemies. In the temple, Isaiah saw the King of kings upon his throne, and even the courtiers who stand by him are fiery beings (seraphim, Isa. ch. 6); and the vision of Ezekiel (Ezek. 1-3) is of a being so resplendent that the clouds cannot hide him. The "glory" is described in Ex. 24 : 16-18 as if it were a great fire breaking through the cloud that hangs over a volcano. You can see it at Vesuvius by night. The Israelites got glimpses of the "glory" of the God of the bright heavens, and often Moses did, Ex. 33 : 17-23 ; 34 : 6, 7. And when God tabernacled among men, his presence was on more than one occasion marked out by cloud and shining light. When Jesus was born, "the glory of the Lord shone round about" the shepherds, Luke 2 : 9. When he was transfigured, his white and glistening presence was encircled by clouds. On the way to Damascus Paul saw at midday a "light from heaven, above the brightness of the sun" (Acts 26 : 13), and early Christians expected Messiah to come in glory—that is, in dazzling splendor, Matt. 16 : 27. In the heavenly city no light of sun or moon is needed, the glory (the brightness) of God is there (Rev. 21 : 23) ; even the citizens of that city would seem to have radiant ethereal bodies, Phil. 3 : 21 ; Col. 3 : 4.

THE LESSON APPLIED

This lesson is our opportunity to make our scholars feel that in our Lord Jesus Christ we have one well worth hearing and following. He is simply glorious. To begin with, we see that :

1. The vision splendid is the reward of nearness, v. 28. Of living mortals only Peter and James and John saw this wondrous sight. They were specially favored at other times also, because they walked close with Jesus,—none closer. F. W. Robertson, the greatest preacher of the nineteenth century, was fond

of saying that obedience is the organ of knowledge.

"O for a closer walk with God,
A calm and heavenly frame."

2. True glory springs from the glow within, v. 29. This transfiguration was not a mere irradiation from some luminous body without. He prayed, then his body altered, then his raiment became white and glistening, like platinum wire in our electric lamps, that suddenly turns incandescent from a secret fire switched on within. Prayer means the up-

rising of the moral and spiritual forces of the soul. The true glory of man and the true glory of God are one and the same, even lovingkindness.

3. The true glory of the present does not despise the true glory of the past, v. 30. Our Lord in this high mood communed with Moses and Elias. He reached a hand far back through time, to catch the best that man had found of God. We cannot divorce ourselves from the past. Indeed we should cultivate the historic senses in these days, when so many would begin afresh just now and turn their backs on all that has been so painfully and gradually accumulated through the ages.

4. The true glory of the present always dips into the ever deepening glories of the future, v. 31. High as was that hour on the face of Hermon, a higher was yet to come on the hill of Calvary. Much as the past should be revered, it is of secondary consideration as compared with the future. We should not be so ruled by the will of all the dead and gone as to have no will or opinion of our own. God has "still more light to break from his holy Word." Facing a new era, let us believe that "the best is yet to be," if only we have the grace and grit to say, "We ought, we can, we will."

5. To see true glory we must be awake, v. 32. How much we miss by being asleep, or only half awake. There is a glory in the common bush and common man and in the common Christ, which only the alert and initiated may hope to see. Not every man can say, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The writer once knew well a man whose whole outlook and outgoing were changed by words he seemed to see written against the dark: "Awake thou that sleepest . . . and Christ shall give thee light."

6. The vision splendid of true glory is not without its peril, v. 33. Peter said, "It is

good to be here,"—very well! "Let us make three tabernacles,"—not so well! Why stay forever on the high mountain side in ecstasy, when at the foot of that mountain so many cry out for economic, social and spiritual help and uplift? The end of a vision is action, helpful activity. Those who take great delight in public worship, conventions and great mass meetings, and do nothing to remove the woes of the world, are like Peter in his folly,—selfishly ecstatic.

7. No vision however glorious can dispense with mystery, v. 34. They saw what they saw and stooped into a dark, tremendous sea of cloud. After the transfiguring light, there was the deep darkness and the clammy mist "clinging like a face-cloth to the face." After all the revelation of God in Christ Jesus our Lord, we have need to hear the words, "What I do thou knowest not now; but thou shalt know hereafter." This little life of ours, with its little lit circle at the centre, is whelmed in impenetrable cloud.

8. Jesus only is quite enough for the salvation of the human race, v. 36. The great Spurgeon once preached a sermon in which he fairly revelled in the thought of "Jesus only." He dwelt upon what might have happened,—when the cloud lifted, there might have been no one seen, or Jesus might have been seen with Moses and Elias; but no! they saw, and we are to see none save Jesus only.

Thou O Christ art all I want,

More than all in thee I find.

This is my beloved Son. Hear him, Luke 9:35. (Golden Text.) He is all that any man could ever be, and more. He is the Son of God. The imprisoned splendor which broke forth for a brief time on Hermon's steep is now the normal characteristic of his eternal being. O what a prophet, what a priest, what a king, what a Saviour! No wonder that God has said: "Hear him."

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Our lesson to-day follows very closely upon the one which we studied last week. Be sure that the class grasps the importance of the sequence of events here. First comes Peter's

great confession, indicating the significant view of Jesus' person reached by the disciples. Then comes Jesus' revelation of what the Messiahship means to him in the way of suffering

death. Then comes a week concerning which the evangelists are silent. Has the class any suggestion to make as to how the thoughts of the disciples were likely to be occupied during that week? There can be little doubt but that the announcement which Jesus made concerning his death must have come as a shock to the twelve. And now comes the transfiguration, one purpose of which would be to strengthen the faith of the leaders of the little company in the ultimate triumph of Christ, even in spite of death. Let us examine the lesson passage:

1. *The inner circle*, v. 28. This is not the first time that these three men were chosen to share a special experience with their Master (see Luke 8:51). Why were these three chosen? Was Christ acting unfairly to the other apostles in thus distinguishing Peter, James and John? Is it true that Christ confers such distinction only upon those who have given some indication that they are worthy of it? What lesson is there for us all here? Point out the immediate object of Christ's retirement to the mountain top. Emphasize again the place which prayer held in the ministry of Jesus.

2. *The transfiguration*, vs. 29-31, 35. Call attention to the significant fact that Christ

was engaged in prayer when the transfiguration took place. Was there any connection between the two experiences? What two aspects of the Old Testament dispensation were represented in the persons of Moses and Elijah? Indicate to the class the twofold effect of the transfiguration: (a) its effect upon Christ himself in view of the fact that his thoughts were now turning definitely toward his coming death, and (b) the effect upon the three leaders in confirming their faith in a Messiah who was to die.

3. *Peter's request*, vs. 32-34. Is it in keeping with what we have already learned about Peter that he should make such a request as this? Was it prompted by a worthy motive? What was wrong with it? The class will readily recognize how such a request, if granted, would have interfered with the purpose of Jesus' ministry. Say something about the task which was even then waiting for Christ, vs. 37-43.

4. *The disciples' silence*, v. 36. In closing, point to the silence of the three disciples about the event they had witnessed, and suggest that there are some spiritual experiences which we cannot relate to others, at any rate, until long afterwards.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

1. PRELIMINARY.

How would Peter feel after the rebuke of Jesus in the last lesson? Illustrate by the parallel of his great denial, Matt. 26:75. Under the circumstances, was the wonderful fresh revelation of to-day's lesson to be expected? Have the class compare with it what followed Peter's great denial, John 21:15-19. Ask the class for other scripture instances of God's wonderful tenderness and grace to his servants when they sin,—such as the discouraged Elijah (1 Kings, chs. 17, 19); the angry Moses (Num. 20:10-13); David, again and again; Saul of Tarsus (Acts 9:1, 2 and following). Discuss these two questions. How many times are we to forgive those who wrong us? (Matt. 18:22); Is there any limit to God's forgiveness?

2. THE TRANSFIGURATION.

Why Peter and James and John and not the others? (Compare other occasions of it, Mark 5:37; 14:33.) How would you defend Jesus from an accusation of favoritism toward this "inner circle?" Discuss the terms on which we become of the inner circle of God's children. Is, or is not, every follower of Christ eligible to that inner circle? Take up the items of the wonderful incident of the transfiguration one by one.

At prayer, v. 29. Who? Why should Jesus have needed to pray? Discuss the relation of the Christian to the other parts of his life.

Transfigured. Question the class in the line of the comments in *The Lesson Explained*. Discuss with them the transfiguration of Jesus

as an evidence of his Godhead.

The company and the conversation, vs. 30, 31 (see *The Lesson Explained*). Where had Moses and Elijah been all the centuries? How near is the spirit world to ours? What means of communication? Do not let these questions absorb too much time. An infinitely more important point is that these three, Moses and Elijah, representing the Old Testament, and Jesus representing the New, all had but one supreme thought and topic—the death of Jesus on the cross. Collect scripture proof from the class that the death of Christ is the way of life to mankind.

The two voices, vs. 33-36. Peter's and God's. Note Peter's double blunder: (1) Notwithstanding his notable confession of Matt. 16:16, his old Jewish prejudices still blinded him—Jesus was only another Moses or Elijah; (2) His one thought was to prolong

the wonder and joy of the occasion—the same spirit as of the old hymn, which people now have ceased singing.

“My willing soul would stay in such a frame as this,
And sit and sing itself away to everlasting bliss.”

The “voice out of the cloud” gives the corrective—(1) Jesus as the “beloved Son” of God is supreme; (2) To “hear him” in submission of mind and heart and in active obedience, constitutes religion. Discuss religion as a life of Christlike *doing*. (See Eccl. 12:13; John 13:17; Micah 6:8; James 1:27.) In closing, show the Christian life in its true relations,—prayer? communion with God? Yes; visions of the glory of the redeemed, and of the glorified Lord? Again, yes. But these, only that we may do his will as faithful servants and coworkers.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

This lesson is closely related in time, and even more so, in content, with last week's lesson. Your pupils' preparation may be tested by the question, Why did the transfiguration follow so closely after Jesus' announcement of his sufferings?

Strange Happenings on the Mountain. The class will likely be interested in the question of the place where the transfiguration occurred. Tradition says Mount Tabor, nearly fifty miles from the scene of last week's lesson. However, modern writers claim that this wonderful event occurred near Caesarea Philippi, in a quiet place suitable for prayer and fellowship. Into this spot Jesus took the three privileged (Why privileged?) disciples. Have the pupils tell the various things that happened in this scene. Note especially the two distinguished visitors, and the significance of their conversation with Jesus about the approaching crucifixion. Would any figures of Israel's past history be likely to inspire greater confidence?

The Meaning for Jesus. Have the pupils point out anything in the closing verses of last lesson that sheds light upon Jesus' state of mind. Note the sharpness of the rebuke to Peter (Matt. 16:23), with its suggestion that the temptation to take some other way than

the cross could still arise. Ask for the pupils' ideas of the thoughts that were arising in Christ's mind. In addition to the misgivings concerning the course of his ministry, would there not be the natural human shrinking from so early a death, and in so horrible a form? If Jesus were human at all, he needed encouragement just then. To have conversation with these greatest figures of Israel's history meant reassurance. Note also the encouragement of the word which had approved his entrance upon the Messiah's work at his baptism, “My beloved Son.” Further it has been suggested that reassurance came in the opportunity to look beyond the cross and to assume for a season the conditions of the resurrection life.

The Meaning for the Disciples. Lead the class to see how much the disciples needed encouragement, and an undergirding of their faith in Jesus as Messiah. Their faith wavered at the announcement of the Messiah's sufferings. What would it mean to them to see Jesus' glory, to observe him in conversation with the greatest of Israel's leaders, and to hear the approval and command to hearken, v. 35? We are told that a man whose financial credit had been seriously im-

paired was reinstated in public confidence through being seen on the street in the company of Pierpont Morgan. Have the pupils express the meaning for the disciples.

To Misuse a Privilege. Discuss the naturalness of Peter's request. Show how our

greatest experiences are not for selfish use, but for service. To heed Peter's suggestion would be to frustrate the purpose of the transfiguration scene. Through this lesson, will your pupils obey the message of the Golden Text?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Ask the meaning of the word "witness." Who are the witnesses spoken of in this lesson? What do the pupils know about these three men? What did they witness? What does v. 28 tell us about the time? What particular saying? (Peter's confession.) Who can repeat the words of the confession? What does v. 28 tell us about the place? Many authorities believe the mountain to be Mount Hermon, but there is no certainty about this. Why did they ascend the mountain? What other lessons spoke about Jesus going to a mountain to pray? What happened while Jesus prayed? V. 29. What does "the fashion of his countenance was altered" mean? If your pupils are sufficiently advanced to use Bibles, ask them to read Matt. 17 : 2 in unison. If not, read it for them.

Explain the word "transfigured" (changed the outward form or appearance). Compare this description with that in v. 29 of the Lesson Passage. Read Mark 9 : 2, 3, and compare with v. 29.

What part of the story is told in v. 30? Where did Moses die? How was he buried? Deut. 34 : 6. *Who was Elijah? How did he go to heaven? 2 Kings 2 : 11. What part of the Bible came to us through Moses? (The Law.) To which class of God's servants does Elijah belong? Develop the truth that these two typify the two parts of the Old

Testament dispensation, and that all the teachings of the law and the prophets, as well as the ceremonies and sacrifices of that dispensation, pointed to Christ.

What do you learn from v. 31? Explain that "decease" here signifies, not only the death, but the resurrection and ascension of our Lord. Note "should accomplish." What does v. 32 tell us? What was Peter's request? V. 33. Explain that tabernacles were temporary booths made from the boughs of trees. What do the pupils understand by "It is good?" Peter and the others wished to remain amid these glorious surroundings. He did not know that, before long, he would witness on Calvary a much more glorious scene than the one he was now witnessing. How was Peter answered? Vs. 34, 35. Whose voice spoke? On what former occasion had God's voice spoken of Jesus as his Son? Luke 3 : 22. Had the disciples any reason for fear? V. 34.

What does v. 36 tell us? Matt. 17 : 9 tells us that, as they descended the mountain, Jesus charged them to tell no one, until after his resurrection.

Call for the Golden Text, and close by emphasizing the truth, that it is by listening to the teachings and following the example of Jesus, we show ourselves to be God's children.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY

AIM OF THE LESSON. To teach the child to reflect Christ in his daily life.

INTRODUCTION. What would it mean to the children themselves, to the church a few years hence, if each Primary teacher should be able so to impress upon each young mind the incidents told in each Sunday School lesson,

that they would remain, not only as a story, but as a divine truth! If they are as real and wonderful to the teacher as they should be, she will somehow manage to make the children feel the reality and the wonder.

THE STORY. You will often hear the minister or some one else speak of "The Trans-

figuration," and perhaps you have wondered what that long word meant. The story to-day will tell you. In last week's Lesson Passage Jesus told Peter and John and the other disciples about what was going to happen to him, and about how brave and strong they would have to be if they were to carry on his work after he went away.

About a week after this, one day Jesus took Peter and James and John and went away with them up on a lonely mountain to pray. It was a high mountain, they were very tired with the climb, and the disciples had hard work not to drop right down on the rocks and fall asleep. But they kept awake, for they had come with Jesus to pray. There were to be hard, busy days before them and they must have help from the heavenly Father to get through them.

Suddenly, as Jesus prayed, his face and his clothes began to shine with a wonderful light like that of the sun. If you have seen a globe with an electric light inside it that made a beautiful, glowing light shine through, perhaps that will help you to imagine what this light may have been like, although we know it was more wonderful than anything that we can imagine.

Then the disciples saw two men talking with Jesus, Moses and Elijah. They had lived on the earth hundreds of years before, but now they had come back from heaven to talk with Jesus for a little while. What do you suppose they talked about? They talked of his going away from the world, which would be soon, and would be very hard and very sad; but

after it would be the home in heaven forever, where all who loved and obeyed him as Peter and John did, should go at last to be with him.

How wonderful it was! "Master, it is good to be here!" said Peter, and he wanted to make tents out of branches and stay there with them. But just after Peter spoke, a cloud softly settled over the mountain top. Perhaps this cloud, too, shone like Jesus, for the Bible tells us that the disciples fell on the ground and hid their faces from the glory of it. Out of the cloud came a voice saying, "This is my beloved Son; hear ye him."

The disciples did not look up, and by and by Jesus touched them and said in his gentle voice, "Be not afraid." Then they looked, but the cloud and Moses and Elijah were gone. Jesus looked just as he always had, and they were alone on the quiet mountain. I think that always after that, when they prayed, they must have thought about that mountain prayer meeting, and have felt God near them, even though they never again heard the voice or saw the cloud.

But now it was time to go back down the mountain. Peter had said, "Thou art the Christ," and had believed that Jesus was God, and now he had seen the glory. He and the other disciples had tried to do as Jesus told them, and now God's voice had said, "Hear him."

They went back to show Christ's glory in their lives.

(Have the class sing, or say, the verses in PRIMARY QUARTERLY.)

FROM THE PLATFORM

JESUS AND DISC.		JESUS AND VIS.
JESUS TRANSF.	THE TRANSFIGURATION	JESUS AND FATH.

What is the great event of to-day's lesson commonly called? Having got the answer to this question from the scholars, print on the blackboard, THE TRANSFIGURATION. Say to the scholars that there are four scenes in the account of the transfiguration about which you want

them to tell you, and draw on the blackboard four squares to represent these scenes. Question about the time when Jesus went up into the mountain, the disciples whom he took with him and the purpose of their going up into the mountain. Take this as the first scene in the lesson and print in one of the squares, JESUS AND DISC. ("disciples"). Ask about the change which took place in the appearance of Jesus, and print in another square, JESUS TRANS. ("transfigured") as the title of the second scene. Next, have the scholars tell you who came to talk with Jesus and bring out the subject of their conversation, printing in a third square, JESUS AND VIS. ("visitors"). Now question about the cloud and whose voice came from it. The title for the last square is JESUS AND FATH. ("father"). Call, in closing, for the Golden Text, and press home the claims of Jesus.

Lesson VIII.

JESUS CORRECTS JOHN'S NARROWNESS

November 23, 1919

Luke 9 : 46-56.

GOLDEN TEXT—Grace be with all them that love our Lord Jesus Christ in uncorruptness.—Eph. 6 : 24 (Rev. Ver.).

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Je'sus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name ; and we forbid him, because he followeth not with us.

50 And Je'sus said unto him, Forbid him not : for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face

to go to Jeru'salem,

52 And sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jeru'salem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Eli'as did ?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

THE LESSON PLAN

I. A Lesson in Humility, 46-50.

II. A Lesson in Tolerance, 51-56.

HOME DAILY BIBLE READINGS

M.—Jesus corrects John's narrowness, Luke 9 : 46-56. T.—The value of the little ones, Matt. 18 : 1-6, 10-14. W.—Doing good in Jesus' name, Mark 9 : 35-50. Th.—Of such is the kingdom, Mark 10 : 13-16. F.—The centurion's servant healed, Matt. 8 : 5-13. S.—God's fellow workers, 1 Cor. 3 : 1-9. S.—Fellow-citizens with the saints, Eph. 2 : 11-22.

Primary Catechism—Ques. 57. Where do all our good thoughts and desires come from? A. The Holy Spirit puts good thoughts and desires into our hearts. Ques. 58. In what other ways is the Holy Spirit our

Helper? A. The Holy Spirit helps us in our study of the Bible and in prayer.

Shorter Catechism—Ques. 79. Which is the tenth commandment? A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Lesson Hymns—Book of Praise : 32 (176), 534 (766), 543 (726), (752), (491), 230 (569). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Luke 19 : 1-10. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 352, The Little Child in the Midst. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Autumn and early winter of A.D. 28 or 29 ; Capernaum and Samaria.

Connecting Links—The Transfiguration (see last lesson, ch. 9 : 28-36) was followed by the healing of a demoniac boy at the foot of the mountain (see vs. 37-43a and compare Matt. 17 : 14-20 and Mark 9 : 14-29), after

which Jesus again foretells his coming death and resurrection (see vs. 43b-45 and compare Matt. 17 : 22, 23 and Mark 9 : 30-32). Jesus and his disciples then returned from Caesarea Philippi to Capernaum, crossing the Jordan near its sources and journeying through the northern parts of Galilee. On their return to Capernaum, the incident occurred of Jesus'

paying the half-shekel temple tax with a coin found by Peter in the mouth of a fish.

I. A Lesson in Humility, 46-50.

V. 46. *There arose*; apparently (see Mark 9 : 34), as they had been walking with Jesus toward Capernaum (see Connecting Links). While he had been thinking and speaking of his death, now near at hand, they, knowing that some crisis was near at hand, but ignorant of its nature, had been discussing the question: "Who amongst us shall be the greatest?" A *reasoning*; literally, "a thought," which came into their minds. Luke does not call it, as Mark (see Mark 9 : 34), a dispute. *Which . . . greatest*; that is, greater than all the others.

V. 47. *Whom Jesus saw* (Rev. Ver.); reading, with his all-seeing eye, the secrets of their hearts. *The reasoning of their heart* (Rev. Ver.). The desire to be pronounced the superior was probably not expressed in the discussion, but was really in the heart of each disciple. This desire Jesus saw and rebuked. "The discussion in words was, Who is the greatest? The thought in the hearts was, Am I not the greatest? Will the Master decide (Plummer?)" *Took a little child* (Rev. Ver.); an action indicating that the child belonged to him, represented the humblest amongst his followers. (Compare chs. 10 : 21; 17 : 2; 18 : 16; Mark 10 : 15). *By his side* (Rev. Ver.); the place of honor, the very place sought for James and John by their mother, Matt. 20 : 20, 21. The action of Jesus said: "Here is the greatest one."

V. 48. *Whosoever shall receive*; with a glad and loving welcome. *This child*; or any similar little one. *In my name*; "on the basis of my name," because he knows that he is dealing with something which concerns Christ and belongs to him and is to be welcomed for his sake. "The honored disciple is he who welcomes little children, not because he is fond of children, but because they belong to Christ." *Receiveth me*. A welcome to a little child is a welcome to Christ himself. *Receiveth him that sent me*; even the Father himself. Welcoming a child is welcoming God. *Least*; most willing to serve those whom the world counts the most insignificant. *Among you all*. This is the law for Christ's

disciples. *Great*; in God's sight, for promotion in the kingdom of God is for those who serve the lowliest. The chief glory of the gospel is that it is preached to the poor, ch. 7 : 22.

Vs. 49, 50. *John answered*. This sudden reply may have been suggested by Jesus' words, "in my name;" or it may be that Jesus' words about the blessedness of welcoming to the humblest of his followers had raised misgivings in John's mind. *One casting out devils*. It was common amongst the Jews to attempt exorcism, the casting out of evil spirits. *In thy name*. This unknown person believed in the power of the name of Jesus, and tried to use it for good (compare Acts 3 : 16; 16 : 18). He was not pretending to be a disciple of Jesus when he was not one. *We forbid him*; either, "We tried to forbid him," or "We repeatedly forbade him." *Followeth not with us*; is not a professed disciple of Jesus. *Forbid him not*; "cease to forbid him." *Not against you . . . for you* (Rev. Ver.). If you cannot see such persons as this man are against Christ's cause, count them as being for it. These two verses contain a second lesson in humility, the humility of tolerance, which prevents one from thinking that he, or those who think and believe as he does, has extensive right to the use of Christ's name.

II. A Lesson in Tolerance, 51-56.

V. 51 begins a new section of Luke's Gospel, chs. 9 : 51 to 19 : 28, which gives an account of the journeyings towards Jerusalem, beginning with our Lord's final departure from Galilee. "This section begins, as the previous one ends, with a lesson of toleration. In the one case the apostles were taught that they were not to take upon themselves to hinder the work of an apparent outsider who seemed to be friendly. Here they are taught not to take upon themselves to punish outsiders who are manifestly unfriendly." (International Critical Commentary.)

Vs. 51, 52. *When the days were . . . come* (Rev. Ver.); "when the days were being fulfilled," that is, "when the number of days allotted to the interval was drawing to a close." *That he should be received up*; to heaven. The reference is to the Ascension. Our Lord's "passion, cross, death and grave were coming on, but through them all Jesus looked to the

goal, and the style of the evangelist imitates his feelings." *Stedfastly set his face*; in spite of the fate which he knew to await him, and perhaps, in spite of his friends' remonstrances. *To go to Jerusalem*; where he was to be crucified. *Sent messengers*; from amongst his disciples. *Before his face*; before he came himself. *Village of the Samaritans*. The province of Samaria lay between Galilee and Judea in which Jerusalem was situated.

Vs. 53, 54. *Did not receive him*; but at once rejected him. *Because . . . going to Jerusalem* (Rev. Ver.); to keep the Feast of the Passover at the temple there, whereas the Samaritans believed that the true temple was their own on Mount Gerizim. *James and John*; who had been surnamed "Sons of Thunder," Mark 3:17. *Saw this*; saw the messengers returning from their fruitless errand. *Fire . . . from heaven*. "What wonder," says St. Ambrose, "that the Sons of Thunder wished to flash lightning." Yet one of these disciples afterwards went to Samaria on an errand of love, Acts 8:14-25. *As Elias (Elijah) did*. See 2 Kgs 1:5-14.

Vs. 55, 56. *Turned*. He was in front, and the disciples were following him. *Rebuked them*; because their spirits were so foreign to that of his mission. The following two

clauses are omitted in the Rev. Ver. *Went to another village*; probably another village of Samaria, but one which was friendly and hospitable.

Light from the East

"LEAST AMONG YOU ALL" (v. 48)—This story of St. Francis has often been told. He was riding one day near Assisi, perplexed as to what he should do with his life, when he was startled by a loathsomesight. A leper was seated by the roadside. For a moment he shrank away and then remembered he wanted to be Christ's soldier. He dismounted, went up to the poor sufferer and, giving alms, kissed lovingly the maimed hand that received it. Strong in his hard-won victory, he rode on, but when he looked back, there was no beggar to be seen; and therefrom his heart was filled with unutterable joy, for he knew he had seen the Lord. With the eyes of faith, with the eyes with which angels see, as St. Anthony said, he had indeed seen him. From that time on, wherever he went, he had eyes to see "the poor man, Christ Jesus." "My brother," he said to one of his followers, "when thou seest a poor man, an image of Christ is set before thee, and in the weak behold the weakness which he took upon himself."

THE LESSON APPLIED

This lesson, as a means to an end, should be used to impress upon ourselves and others the exceeding evil of narrowmindedness and the great excellence of that broad charity which never faileth. As we travel toward that final application we see by the way, that:

1. The narrowness of a selfish ambition may dwarf the Christian life, v. 46. How very small it seems to us to have been, for these disciples to be disputing about which of them was to be the greatest, when our Lord was preoccupied with his passion and his death. The contrast was too painful. In this day, when the Son of God is crucified afresh and put to an open shame, is not Christendom too much concerned about selfish ambitions? Seekest thou great things for thyself? Seek them not. Seek them for God.

2. Our Lord exhibited his breadth of sympathy in his attitude to children, v. 47. Some one has said that the future rests not so much with our distinguished men as with our undistinguished children. Our Lord never overlooks the little ones. Indeed, he never overlooked the lowly of any description. A Presbyterian minister of the Canadian Church once sat behind two negroes in Madison Gardens, New York City, as pictures of American notables were thrown upon the screen. Not till "old Abe" appeared did they break out into hearty applause. Better that tribute from the downtrodden blacks of America than to be the master of millions. Lincoln was great, and never greater than when espousing the cause of a race as yet in its childhood.

3. The narrowness of a denominational zeal often handicaps the spread of the king-

dom, v. 49. The one whom John saw casting out devils was admittedly doing good, but not in John's way. If it were not for the Master's rebuke, a quarrel would have ensued and much good energy dissipated, which would have been much better spent in casting out more devils. The Bishop of London, speaking in a Wesleyan Hall on the Reunion of Christendom, asked, "Why was it that the forces of organized Christianity could do nothing to prevent this awful War?" "Even now," said he, "when unrest threatens us in the industrial world, the church is singularly powerless." Why? Because the church has no unified front against the foe. The Romish and the Greek Churches forbid the Protestant, and some sects of the Protestant Church forbid each other. We need to lay aside the narrowness of denominational intolerance and to see that spirit which says, "He that is not against us is for us."

4. Our Lord's heart was as deep as it was broad, v. 51; deep enough for self-sacrifice. He "steadfastly set his face to go to Jerusalem,"—not Jerusalem the golden, but Jerusalem the cruel—her of whom it was said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee." He was taking his life in his hand and knew it, as he fared forth to seek and to save that which was lost. His condescension was amazing. The cost of that condescension toward the little ones and the lowly was something to leave us "lost in wonder, love and praise."

"But none of the ransomed ever knew
How deep were the waters crossed

Nor how dark was the night that the Lord
passed through

Ere He found His sheep that were lost."

5. The narrowness of racial prejudice hinders the progress of the kingdom, v. 53. The Samaritans would gladly have received him, had he not set his face to go toward Jerusalem. It was not the first time, nor the last, that a people rejected a great good, because they would not share that good with others. That the racial prejudices within the Dominion of Canada and the British Empire might be sunk out of sight, for the sake of great, good things in this new era, should be the devout prayer of all.

6. A too great impatience with the limitations of our fellows is another hindrance to the forward movement of the kingdom, v. 54. A bigot not only differs from his fellow being on some point of belief, but hates him into the bargain. The tolerant soul clings to its own convictions with all the intensity of fate, but at the same time makes generous allowance for the opinions of others. If we have the true spirit, which is the spirit of Christ, we shall diligently seek that those who differ from us essentially shall be converted, not consumed. "Grace be with all them that love our Lord Jesus Christ with a love un-failing" (Eph. 6 : 24, Golden Text). This is the wish for all the brethren—united or separated—which each Christian should cherish. These days of war seem to have quickened a desire for the spirit of unity. God hasten the day when our unhappy divisions shall be ended and Christian men see eye to eye as God "brings again Zion."

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

The passage we are to study to-day is typical of not a few which might be selected from the gospels, which show us that even those who are nearest to Christ during his earthly ministry were very much like the rest of us. James and John, in spite of the fact that they had been specially blessed with the company of Jesus, show themselves sadly lacking in the spirit of Jesus. Without rejoicing in the failure of these men, we can at least take some hope from the fact that Jesus

was able, in the days of his flesh, to make use of unpromising material. Seek to have the class apply this to themselves. We are not very promising material, are we? And yet the Saviour is ready to use us,—provided we are willing to be used. Now speak of the three incidents which make up our lesson :

1. *A lesson in humility*, vs. 46-48. Can the class see anything in our last lesson to account for the discussion among the disciples as to

precedence in the kingdom? Point out that, while Peter, James, and John preserved a discreet silence as to what had happened on the mountain top, the very fact that they had been off alone with Jesus may have raised certain questions in the minds of the others. What made the conduct of the disciples especially out of place at this time? (See v. 44.) What dramatic means did Jesus use to teach them the needed lesson in humility? Suggest that, by receiving a little child, Jesus meant that the disciples were to receive any one possessing the childlike spirit, with the design of learning from such a person a lesson of humility. Speak of the place of humility throughout the whole of the Christian life.

2. *A lesson in tolerance*, vs. 49, 50. What was the objection which the disciples had to this man who was casting out devils? Some one has said that John was displaying the

"spirit of denomination." What was Jesus' defence of this unofficial disciple? What does the class think of this way of putting the case: When a man differs from you, lay your emphasis upon his good qualities rather than upon those which may seem to you to be open to question? After all, was not the important consideration that this man was really doing a good work for humanity in the name of Jesus?

3. *A lesson in self-control*, vs. 51-56. Point out that this paragraph shows us the two brothers as "Sons of Thunder," displaying the weakness of their strength. What was generous in their desire for vengeance? Point out that they were concerned for the honor of their master. Why did Christ rebuke them? Can we ever afford to neglect mercy? Ought our aim to be the destruction of sinners, or their salvation?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

In these days, the "narrow" man comes in for a good deal of criticism and on the other hand the man of more liberal opinions is often held in suspicion. In the lesson for the day, the question was up of narrowness or tolerance and Jesus' answer to it is given. It is to be premised that it was narrowness in his day and time that was prevalent, rather than liberality: in our day, it is, in most localities and churches, the opposite. We are apt to err rather on the side of "fast and loose" than in being too rigid. A good method of beginning this lesson is to have one of the class read aloud and carefully the whole Lesson Passage, Luke 9:46-56, whilst all follow closely with open Bibles. The situation is thus brought distinctly into view.

1. *A PRELIMINARY SITUATION*, vs. 46-48. What started the contention of v. 46? (The fact which was becoming plain to the twelve, that their Leader was to establish a great kingdom.) What does their contention reveal, (1) as to their idea of what that kingdom was to be? (2) as to the sort of men they themselves were? How far is personal ambition worthy, and how far unworthy? Discuss.

Note Jesus' method—"took a child and set him by him." The concrete, pictorial method. The teacher gets a hint here as to method. The concrete and pictorial method far excels the abstract, even as a picture teaches more quickly and accurately and memorably than a description.

The Lesson Explained gives the interpretation of v. 48—the simple, humble Christian, who loves and serves Jesus as does a little child, just because he loves, as does the child, to love and serve, without thought of envy of other people, is the great Christian, and has the true spirit of Jesus himself. Take Luke 16:11 and Prov. 15:35 and 1 Pet. 5:5, as the basis of a discussion with the class of what humility means and why it should be cultivated. Incidentally, show that lack of humility is a fruitful source of narrowness and intolerance.

II. *AN ACT OF NARROW INTOLERANCE*, vs. 49, 50. Have some one in the class give such reasons as John and the rest must have had in their minds. Wherein were they mistaken? Note Jesus' verdict, v. 50. In the light of this, discuss with the class the persecutions of Protestants by the Inquisition, or of the Covenanters by the episcopacy, or of

the Quakers by the Puritans. Discuss, also, denominational suspicions and enmities in our own time.

III. A VENGEFUL DEMAND, vs. 51-56. Bring out the background of this outburst, v. 51,—Jesus with bursting heart of compassion, setting his face toward the Cross of Calvary, and with glorious vision before his eyes, of a world saved by his death and resurrection. Then, on the face of this wonderful background, the petty, vengeful spirit of James and John, vs. 52-54. Then, the

exposure of their petty spitefulness, v. 56. Show that the great mission of Christ was to save, not to destroy. Discuss with the class how we should feel towards the people in our own community who "have no use for" religion, and who miscall and oppose us; also our feeling towards the heathen in mission fields, who persecute the missionaries. Have the class recall from their reading, examples of missionaries of Bible times and of our own times, who have lovingly persevered, even after terrible persecution.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Peter has been prominent in recent lessons. Now we have the opportunity of awakening a biographical interest in John. Have the pupils give their ideas of him. How will their present conception need to be corrected in this lesson? Even the highest type of men had much to learn from the flawless Christ.

An Exhibition of Selfish Pride, vs. 46-48. The "questioning" of Revised Version Margin and the "disputed" of Mark 9:34, indicate a tense situation in the disciple band. Discuss the feelings of pride and envy that lay back of the "questioning," and the unbrotherly spirit that would be provoked by it. Show how the fake standard of greatness, that of worldly success, was opposed to the ideal of Jesus for his kingdom. Jesus' love of illustration, one of the reasons for his success as the master teacher, again brings a reminder to teachers. Could any illustration be more apt? "A child is a stranger to ambition and the selfishness which it breeds" (David Smith.) Have the class tell how appreciating the lowly represented in this child, means appreciating Christ and the Father who sent him.

A Lesson in Tolerance, vs. 49-50. See whether the class has discovered a relation between this section and the immediately preceding one. One suggests that Jesus' words, "in my name" (v. 48), by association of ideas, called up the incident of the one casting out devils "in thy name", v. 49. Another puts forward the view that the disciples may have been questioning this censure of the unknown worker, and John is anxious

to defend himself. What danger was there that zeal for personal position should outweigh zeal for the Master's work? Ask the pupils how the disciples should have treated this man. Now might they have "gained a brother," and have secured perhaps a more enlightened worker?

A Vengeful Spirit Rebuked, vs. 51-56. From our lesson of August 3rd the class should be able to recall the ancient feud between Jew and Samaritan. They will be able to understand the refusal of hospitality. Perhaps the messengers did not go in a particularly friendly spirit. Note the value of this errand in training the disciples for future dealings with the Samaritans and the Gentiles. Not long after, the command to witness in Samaria was carried out (Acts 8:5), and even John was sent to confirm the new converts in the faith, Acts 8:14. Bring out the provocation to these weary, hungry disciples, and the temptation in John's hot spirit, which had gained him the half-playful nickname, "Son of Thunder", Mark 3:17.

Christ's Tolerance due to His Purpose. The words omitted from vs. 55, 56 in the Rev. Ver. surely represent the attitude of Jesus, even if not actually used by him. Emphasize the "more" that is expected from Christians than from Elijah. Ask for the legend of Abraham and his Guest in INTERMEDIATE QUARTERLY. Note the special fellowship of believers indicated in the Golden Text. Give the pupils an opportunity of expressing the impressions received in this very important lesson.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Ask for any reference in previous lessons to the time when Jesus must leave his disciples. (Lesson VI., v. 21, and Lesson VII., v. 31.) Lead pupils to see that in all their association with him, Jesus had been training them to carry on the work he began. Tell them that in this week's lesson we learn more about that training. Ask how many parts, or stories, there are in this week's lesson, and in which verses each story is told. Ask the meaning of "reasoning" (dispute), "perceiving" (understanding). Then have the first story retold, vs. 46-48.

Remind the class of the great truth expressed in Peter's confession, and further impressed on the three disciples by their experiences on the mountain. Explain that, while they now believed Jesus to be God as well as man, they still expected him to become an earthly king, that even after his death and resurrection this idea survived, Acts 1:6. The distinction shown to Peter, James and John may have given rise to their ambition, and to jealousy in the hearts of the other disciples.

Picture the scene as graphically as possible. The disciples were ashamed to tell Jesus the subject of their dispute (Mark 9:34), but he called the child to him. St. Mark says he took the child in his arms, Mark 9:36. Then, while the twelve disciples stood around, he spoke the words of v. 48. Have this verse read. Emphasize the lesson in trust and humility taught. Direct the attention of the

pupils to the child. Either have a pupil tell, or tell yourself, the story told in Mark 10:13-16, and impress the fact that Jesus loves to have children come to him.

Have the story in vs. 49, 50 retold. Ask who can tell when this happened, ch. 9:1, 2. Explain that the Twelve had just returned from this mission. What spirit did John display? Note the kindly manner in which Jesus rebuked John's jealousy and selfishness.

Have the story in vs. 51-56 retold. Explain that Jesus had now openly declared himself to be the Christ and many followed him, some loyally, others from curiosity. Because they were going to worship at Jerusalem, not at Mount Gerizim (see Lesson V., Third Quarter), the Samaritans would have nothing to do with them.

Tell the story of Elijah and the servants of Ahaziah, 2 Kings 1:2-14. Ask the opinion of pupils as to the spirit James and John showed and the rebuke they received. Ask who can tell by what name St. John is often known. (The Apostle of Love.) Tell the class that Jesus once named James and John, "Boanerges" (sons of Thunder, Mark 3:17). Ask how the stories in this week's lesson show that John deserved this name. What caused the great change? Where can we obtain strength to overcome our faults? Press home the truth that only Jesus can help us, and that he is just as ready to help girls and boys to-day, as he was to help John.

Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach the children patience and forbearance through love.

INTRODUCTION. Peter and John had seen something very wonderful up there on the top of the high mountain where Jesus was transfigured. Who can tell me about it? How did Jesus look? What two men stood beside him and talked with him? Then when a cloud settled down over them what did God's voice say?

THE STORY. Down at the foot of the mountain the other disciples were busy trying to help the crowds of people that had followed

them, asking to be healed and taught. So Peter and James and John left that holy, wonderful, quiet place, and with Jesus went down the mountain to the busy world that was waiting for their help.

Jesus had so many, many lessons to teach his disciples, and the time was so short! They were on their way to Jerusalem, going from town to town, preaching and healing as they went. Often two or three of the disciples went on ahead of the others to buy food and to arrange for a place to rest or to spend the night, because, you see, there was quite a

large company of them. In these days this could all be done with the telegraph or the telephone, but there were no such things then.

Jesus was planning to go through Samaria. But the people of Samaria and the Jewish people were not friendly to each other, and you know, Jesus and his disciples were Jews. The Samaritans were willing that Jews should pass through their country and their towns, but they did not want to let them stay in their homes even for a few hours.

Jesus wanted to tell the Samaritans that they and the Jews all belonged to the same heavenly Father who loves all people of every land alike. Jesus treated every one the same, no matter what color they were or what language they spoke, and that is the way all his friends should try to do.

But when some of the disciples went into a town in Samaria and asked for a place to stay, the people said, "No." Jesus and his followers could not stop there. This made James and John very angry, so they went back to Jesus and said to him, "Shall we ask God to send down fire and burn up that village

as he did once long ago to punish a very wicked city?"

It seems as if they ought to have known that the gentle, loving Jesus would never want them to think of anything like that. He had just been telling them about loving one another, and about serving all who needed them. These people of Samaria were only turning the Saviour away and being unkind because they did not know any better. To treat them badly would only make them unfriendly so that they never would love Christ or his people. Here was a chance to show how Christians ought to act, so they quietly went away to another town where the people were glad to have them stay.

Soon after this Jesus taught them another lesson in kindness. Some mothers had brought their little children for Jesus to bless; but the disciples knew how busy he was, so they tried to help him by sending the mothers away. But Jesus called them back, and took the little children in his arms and blessed them. And he said these words that we all love so well, "Suffer the little children to come unto me."

FROM THE PLATFORM

ABRAHAM AND HIS GUEST

Say to the scholars that you are going to tell them an old legend called ABRAHAM AND HIS GUEST (Print). The legend is as follows: Abraham greeted an aged traveler, brought him into his tent and feasted him with dainties. But, when the stubborn old man refused, at Abraham's bidding, to bless God for the food, Abraham, in his zeal for God, drove him out into the night. At midnight, God called to Abraham: "Where is the stranger?" Abraham answered: "Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven the idolater out from before my face into the wilderness." And God said: "Have I borne with him these many long years and nourished and clothed him, notwithstanding his rebellion against me, and couldst not thou, who art thyself a sinner, bear with him for one night?" And Abraham said: "Let not thine anger be hot against me. I have sinned, do thou forgive." Then Abraham arose and went forth into the wilderness, and sought diligently for the man, and when he had found him, he brought him back to his tent and treated him kindly, and in the morning sent him away with gifts. Ask who in the lesson acted like Abraham. What did Jesus say to him?

JESUS TEACHES PETER TRUE GREATNESS

November 30, 1919

John 13 : 5-16, 36-38.

GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20 : 28.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Si'mon Pe'ter : and Pe'ter saith unto him, Lord, dost thou wash my feet ?

7 Je'sus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered him, If I wash thee not, thou hast no part with me.

9 Si'mon Pe'ter saith unto him, Lord, not my feet only, but also *my hands and my head*.

10 Je'sus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all.

11 For he knew who should betray him ; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto

them, Know ye what I have done to you ?

13 Ye call me Master and Lord : and ye say well ; for so I am.

14 If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

36 Si'mon Pe'ter said unto him, Lord, whither goest thou ? Je'sus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37 Pe'ter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 Je'sus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

THE LESSON PLAN

I. Example, 5-11.

II. Precept, 12-16.

III. Warning, 36-38.

HOME DAILY BIBLE READINGS

M.—Jesus teaches Peter true greatness, John 13 : 1-12. T.—Greatness through service, John 13 : 13-16, 36-38. W.—The Son of man came to minister, Matt. 20 : 20-28. Th.—As he that serveth, Luke 22 : 24-34. F.—Members one of another, Rom. 12 : 1-8. S.—The mind that was in Christ, Phil. 2 : 5-11. S.—Serve one another, 1 Peter 5 : 5-11.

Primary Catechism—Ques. 59. *What warning is*

given us in the Bible about the Holy Spirit ? A. The Bible tells us not to grieve the Holy Spirit. *Ques. 60. How may we grieve the Holy Spirit ?* A. All sinful thoughts, words, or actions grieve the Holy Spirit.

Shorter Catechism—Review Questions 76-79.

Lesson Hymns—Book of Praise : 45 (180), 67 (224), (582), (772), 535 (779), 235 (559). (The number of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Rom., ch. 12. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 64, Christ Washing Peter's Feet. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Thursday evening, April 6, A.D. 28 or 29.

Lesson Setting—Jesus, with his disciples, arrived at Bethany on Friday, March 31, "six days before the passover," ch. 12 : 1. It was on the evening of the next day, the Jewish Sabbath, that the anointing by Mary took place (see Matt. 26 : 6-13 ; Mark 14 : 3-9 ; ch. 12 : 2-11). On Sunday, April 2, our Lord made his triumphant entry into Jerusalem, ch. 12 : 12-15 (compare Matt. 21 : 1-11 ; Mark 11 : 1-11 ; Luke 19 : 29-44). He visited Jerusalem also on Monday and on Tuesday. The visit of the Greeks (ch. 12 : 20-33) belongs to Tuesday. After spending Wednesday and Thursday quietly at Bethany, Jesus, on Thursday evening, went, with his disciples,

to an upper room in Jerusalem, that they might observe the Passover (see Mark 14 : 12-17).

Jesus knew, as he sat down with his disciples, that his sufferings and death were at hand. This knowledge, which might well have thrown his thoughts in upon himself, in no way weakened his love and care for his followers. Indeed, the love which the disciples had experienced in all their earthly companionship with Jesus, shone forth in peculiar tenderness when he was about to leave them. The fact that, while he was departing to the Father, they were remaining in a cold, unsympathetic world, drew forth his affection in an unique degree.

When supper was served, no one of the disciples was willing to perform for the others, the washing of the feet made necessary by the walk in sandals under the burning sun. It was a servant's duty. Luke 22 : 24 tells us that, at this very moment, they had been disputing as to which of them should be the greatest, while Judas was plotting the betrayal of his Lord. Jesus himself quietly rose from the table, removed the loose, flowing upper robe which covered his tunic and girded himself with a servant's towel or apron. He would do the lowly service for the disciples which each of them was unwilling to do for the others. Vs. 1-4.

I. Example, 5-11.

V. 5. *After that . . . the bason* (Rev. Ver.) ; the large copper basin commonly found in Oriental houses. It would be provided by the landlord as a necessary part of the dining-room equipment. *Began to wash . . . and to wipe.* "Began," the meaning may be, but was interrupted when he came to Peter. The disciples must have gazed speechless with shame and amazement, as Jesus quietly and deliberately went through each part of this lowly office, in turn.

Vs. 6, 7. *Simon Peter* ; he was the first to break the overpowering silence. *Lord, dost thou wash, etc.?* He cannot tolerate the thought of Jesus stooping to perform such a task for him. This was a right and praiseworthy impulse, and therefore Jesus treats it tenderly. *What I do thou knowest not now.* "I" and "thou" are emphasized, to remind Peter that his Master's plans are often too deep for him. *Thou shalt know hereafter.* "Hereafter" probably means "in a little," "when I have finished." It is safe to trust Jesus' love in events which we cannot understand. "The first requisite in a disciple is absolute trust in the wisdom of his master" (Bruce). Peter's humility was true enough to let him see how unfitting it was that Jesus should be washing his feet, but it was not deep enough to let him see how wrong and foolish it was to oppose the Master's will.

Vs. 8, 9. *Never wash my feet.* No doubt it is a worthy motive,—the sense of utter shame in the Master's presence—which prompts Peter to continue resisting. But, none the less, this resistance is sheer self-will, the same

kind of self-will which refused to believe Jesus when he announced his death, Matt. 16 : 22. *No part with me.* "If you set up your opinion against me, you cannot be my disciple." "The first condition of discipleship is self-surrender" (Westcott). *Also my hands and my head.* "If washing is any requirement for fellowship with thee, wash me wholly" (Dods). Again it is a noble motive which influences Peter, but he speaks as if he knew better than Jesus.

Vs. 10, 11. *Bathed needed not, etc.* (Rev. Ver.). It was customary to take a bath before going to a feast, so that only the washing of the feet was necessary either to comfort or cleanliness. The disciples had already been in the bath of Christ's cleansing. That did not require to be done over again. But even the man who has been in the baths cannot avoid soiling his feet as he walks. So, the Christian is always contracting stains. Progress in the new life means the removal of these. *Ye are clean, but not all.* As a group, the little band had been purified. Even this foolish exhibition of temper was only on the surface. At heart they were genuine disciples of Christ. *For he knew, etc.* Only Judas had really resisted the cleansing power of his Master. That resistance was soon to express itself in terrible form.

II. Precept, 12-16.

Vs. 12, 13. *Know ye what I have done . . . ?* Peter will now get an explanation. Even while the action was proceeding, the feelings of the eleven had changed, from temper and pride, to shame and penitence. But Jesus wished to stamp the lesson on their hearts. *Ye call me Master . . . so I am.* Jesus never hesitates to assert the lofty dignity of his position. That makes more impressive the service he had done.

Vs. 14-16. *If I . . . ye also.* Of course, he is not urging the literal footwashing, but the spirit of mutual love and readiness to serve which was exemplified by his action. *An example.* "In this act, as in a mirror, Christ's whole earthly life is reflected in spirit and aim, and Christ's life is the believer's pattern" (Reith). *Verily, verily* ; a solemn introduction to an important declaration. *The servant* ; the slave, whose very function is to serve. *Not greater than . . . lord* ; who might naturally expect to receive service. The ser-

vant, therefore, should not claim any exemption which the master would not claim. *He that is sent*; Rev. Ver. Margin, "an apostle." *He that sent*; Jesus himself.

III. Warning, 36-38.

Vs. 36-38. *Simon Peter*. The affectionate apostle is engrossed by the master's declaration of his coming departure, v. 33. *Whither goest thou?* Jesus is going beyond Peter's reach; he must know the meaning of that. *Canst not follow me now*. Peter had a great work to do before he could go where Jesus was going. *Follow me afterwards*; when his task should have been accomplished. *Lord, why . . . lay down my life*. Peter imagines that Jesus is about to undertake some dangerous journey, and he declares his willingness to follow even at the risk of his life. *Lay down thy life . . . ?* Jesus knows the impulsive disciple better than he knows himself. *Cock shall not crow*. The cock crowing was a name given to the third of the four watches into which the Romans divided the twelve hours of the night. It would be between 3 and 6 a.m. *Denied me thrice*. See ch. 18 : 15-18, 25-27.

Light from the East

THE PASSOVER TO-DAY—The Jews prepare carefully for the Passover. It is a family observance; the synagogue service is of less

importance. The first care is that all leaven and leavened food shall be put away. The table is spread for the evening meal. Before the head of the family a dish is placed with three large unleavened cakes on it, each wrapped in a cloth. On top of these are a hard-boiled egg, a roasted shank bone, the "haroseth" (a mixture of scraped apples and nuts, with raisins and cinnamon), a saucer with salt water and bitter herbs (horse radish) and parsley. One of the cakes is to remind the family of the bread of affliction eaten by their fathers in Egypt. The bitter herbs are a symbol of the hard service of bondmen. The brown "haroseth" represents the clay of which the Israelites made bricks. The shank bone is what is left of the old Passover lamb. The hard-boiled egg stands for the daily free-will offering presented in the temple during the week of the festival.

The ceremony begins with prayer. After each person gets a piece of parsley and lettuce, they all take hold of the dish and invite the needy to come in and share the meal with them. The story (or haggadah) of the deliverance from Egypt is recited and explained. Then, when Psalms 113 and 114 have been recited, they all wash their hands and begin the meal. When supper is finished, they recite Psalms 115, 116, 117, 118, and 136. After returning thanks they all join in songs.

THE LESSON APPLIED

The world needs sadly the true conception of greatness. Efficiency for the sake of that which it can get for us has been almost deified. Let us to-day set up securely the ideal of efficiency for the sake of service. This lesson tells us that :

1. True greatness is not above a lowly service, v. 5. Jesus washed the disciples' feet at the very hour when he was so conscious that he came from God and was going to God. Writers have praised Queen Victoria because, when up in the Highlands, she visited the poor and read the word of God to them. She deserved praise, but no more praise than any ordinary mother in Israel who does the same thing. True greatness, whether high up or low down, so far as the circumstances of this world are concerned, will spend itself in ser-

viceableness, and no pomp of place can stop it.

2. The true greatness of life can only dawn upon us gradually, as we grow in grace, v. 7. Carlyle somewhere speaks of life, with its infinite spaces and everlasting times, its death and destiny and God. Life in all its highest reaches is not so easily entered into and understood. Learning to live is like learning to play the piano. Nobody can be a Paderewski in a single day. Nobody can be, nor even understand what it is to be, a truly great Christian in one lesson. Every day the great teacher will have still more light to strike from his own shining example.

3. High-mindedness cuts us off from the source of true greatness, v. 8. Peter at first could not bring himself to accept so menial a

service from his master. Had he persisted, the fellowship of the cleansing would have been missed. Humility is the "open sesame" of the kingdom of God. There is a story that once upon a time the devil told St. Macarius, "I can surpass thee in watching, fasting and many other things; but humility conquers and disarms me." We must not insist upon having our own way, we must follow Jesus in the spirit of self-surrender.

4. He who cannot change his mind has very likely no mind to change, v. 9. "Consistency is a jewel," but it were much better to change one's mind and shift one's political or spiritual alliances in view of changed convictions, than to be a "standpatter" for the mere sake of consistency. Peter was willing to admit that he was wrong in his first point of view. To admit that we are in the wrong and to hasten to put ourselves in the right when convinced of an opinion or convicted of sin, is a condition of progress.

5. True greatness is most concerned about that cleanliness which is godliness, v. 10. Our Lord did not seek great things for himself. He sought great things for the kingdom of God. He was supremely concerned that a separation might be made between the sinner and his sin. He said himself, "Except a man be born of water and the spirit, he cannot see the kingdom of God." That all men everywhere might be plunged into the waters of regeneration was his supreme desire and the object of his full endeavor. There is no service like that of making this world clean and sweet and fit to live in.

6. If the master does the lowly service, how much more should the servant, vs. 14, 15, 16. One evening, before Thomas De Quincey died, he said to his daughter, "I cannot bear the weight of clothes on my feet." She lifted off the heavy blankets. "Yes, my love," he said, "that is much better, I am better in every way; you know, these are the feet that Jesus washed." That thought would give new zest to the already weary daughter, who had almost worn herself out with much serving. "The servant is not greater than his Lord."

7. True greatness has no need of boasting, vs. 36, 37, 38. In an old world fable we are told of a rush-light that had grown fat and saucy with too much grease. One evening, before a large company, it boasted that it shone brighter than the sun, the moon, and all the stars. At that moment a puff of wind came and blew it out. One who lighted it again said, "Shine on, friend rush-light, and hold your tongue; the lights of heaven are never blown out."

8. The true greatness of Christ was not autocratic, but democratic (Matt. 20:28, Golden Text). Louis XIV. of France, in his spirit of tyranny, could say, "I am the state." This was the Gentile view, of which Jesus spoke. The proud monarch was the state, and all subjects of the state were to minister to him; but Jesus says, "I am the servant of all." Let us follow him in this regard. O for the day when all men's good shall be each man's rule, and peace like a shaft of light lies across the world.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

In introducing the lesson, remind the class that the supper at which the incidents we are to study to-day took place, is generally identified with what we usually call the Last Supper. Point out that John's Gospel says nothing about the institution of the sacrament of the Lord's Supper. On the other hand, John's is the only one of the four gospels to tell us of the parable enacted by Jesus when he washed the feet of the disciples, and the only one to record for us those wonderful discourses in which Jesus said farewell to his fol-

lowers. The lesson may be studied as follows:

1. *Greatness through service*, vs. 5, 12-16. Try to make clear the dramatic character of the situation. The disciples have reached the supper room in a not very happy frame of mind. What had been occupying their attention? Have some one read Luke 22:24. Speak of the necessity for having the feet cleansed from the dust of the road, and remind the class that a servant or slave usually rendered this service. But there was no

servant to do it in this instance. Why did none of the disciples offer? How does Jesus teach them that service never detracts from true dignity? Find out whether the class considers that this acted rebuke of Jesus was more effective than a spoken rebuke would have been? Emphasize the old lesson that example often goes farther than precept. What did Jesus mean by saying that he had given his followers an example? Is it an example to be followed literally under modern, western conditions? If not, encourage the class to give some illustrations of how we today can carry out this teaching of Jesus.

2. *Peter's interruption*, vs. 6-11. Seek to show how this interruption was typical of what we have already learned about Peter. In what ways does his affection and respect for his master appear in this incident? Does

his protest in v. 8 mean that he felt the nature of Jesus' rebuke? What accounts for his sudden change of attitude in v. 9? Does it express his earnest desire to make sure of his union with Christ? Point out the spiritual symbolism contained in v. 10. Put it in this way: After we have been converted to Christ, we still need forgiveness for our daily sins and errors, while not needing to be converted all over again.

3. *Jesus warns Peter*, vs. 36-38. Call attention to the combination here of Peter's loyalty to Jesus,—he desires to follow him wherever he may be going—with a too-confident self-assurance that he will be able to stand any test of his loyalty. Emphasize the lesson: "Let him that thinketh he standeth take heed lest he fall." Are some of us too sure of ourselves?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

The incident here recorded is a pictorial representation of the true pathway to greatness. The aim of the teacher should be to get each member of the class to see for himself and feel for himself what true greatness is, and to choose the pathway to it here and now.

As an introduction, the teacher may start the question, What is true greatness? Who have been, and who are now, the world's greatest men and women? Ask for the names of the great. Write them on your blackboard or pad. Ask the question with regard to each name, "Why counted great?" You will get a variety of answers. Suspend decision with regard to them until you have taken the class through the charming and wonderful incident of the Lesson. The necessary information will be found in the Lesson Explained, etc.

Be sure to put Jesus in his proper setting. The wonderful things he had done before the eyes of these twelve disciples of his, his wonderful teachings, the wonderful forecasts he had given them of the greatness of his kingdom, the wonderful awe in which they held him;—he was, in their eyes, and rightly so, the greatest of the great (compare v. 13). Then, the washing of the disciples' feet, and Peter's protest, vs. 5-10. What can be said for Peter's protest: how much of it was

natural and right? Wherein was it astray? And Jesus reasoning with Peter; bring out what was the core of it: (1) A lesson to Peter, that, without self-surrender to his Master, he was no true disciple; (2) A revelation to Peter, that his Master's great errand to earth was to serve, and, through serving, to help and save. (See the words of Matt. 20: 28.) Test out with the class this criterion of greatness, in the case of the great names already collected. It will reveal Jesus as the lofty mountain top of the range. The others approach his standard only as they have truly "served their generation." Make this clear.

The explanation of the next section, vs. 13-16, need not take much time. To read it is to understand it. The stress in the teaching of it should be laid on vs. 14, 15,—the duty and the glory of the Christian life is to serve ("By love serve one another," Gal. 5: 13, is the Christian norm.) Lead the discussion into ways of thus serving—in the home; in play and sport; in Sunday School and church; in the community; as individuals and in organizations. A great opportunity this will be, to discuss the Organized Class, the Tuxis Boys and the Canadian Girls in Training. (For information concerning these in detail, send to PRESBYTERIAN PUBLICATIONS, for the

books, Tuxis Boys, price 50c., and Mentor's Manual, price 15c.; Canadian Girls in Training, price 10c. These little books set out the cooperative work for Canadian boys and girls, carried on by the various Churches, the Canadian National Sunday School Association

and the Y.M.C.A. and Y.W.C.A.) If the way is clear, let the discussion lead to organization and work. It is a good time of the year to inaugurate this. If it has already been inaugurated, this discussion will give the work a fresh impetus.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY.

Every normal boy and girl is ambitious to reach the best life. It will prepare them for this lesson on true greatness, if you get your pupils to express their own ideas of noble living. Then the ideal of the Golden Text may be pointed out.

A Vivid Picture, v. 5. It should be possible, and it will be very helpful, to show a picture of this footwashing scene. The artists have been able to provide an authentic picture, because the Evangelist John has left so many details. Have the class enumerate the various incidents recorded. Discuss reasons for every act and word being clearly remembered by John sixty years after their occurrence. Would feelings of shame, as this night was seen in relation to Calvary, explain the vivid recollection? In Luke's account we read of a dispute (Luke 22 : 24) which shows that the teaching illustrated by the little child in last week's lesson was hard to learn. Pride and ambition enact this humiliating scene on the very brink of Gethsemane.

Peter's Remonstrance, vs. 6-11. Get the pupils to enter into the feelings of Peter as he makes this remonstrance. Ask for explanations of this Eastern custom, making the need clear from use of sandals, no stockings, dusty roads, etc. Also emphasize the fact that the service of foot-washing was the task of a slave or a younger member of the household. To what extent was Peter right in objecting? Would trust in the master's wisdom not have shown a more fitting humility than this remonstrance? Discussion of

these questions will recall Peter's characteristic weakness, and make plain Jesus' claim to supremacy. They who have part with him must be washed of all pride and selfishness. See whether your class have caught the distinction in Judas' need.

The Explanation of this Lowly Deed, vs. 12-16. Point out how Jesus was always careful to explain the real significance of an outward act. Do your pupils think the command of v. 14 is to be taken literally? In both the Greek and Roman Churches the literal observance has been maintained. Discuss sympathetically the value of observing the outward rite, but emphasize the truth, that, to observe the spirit that prompted the act in all of life's relationships, is the thing of real value. Have the pupils connect v. 16 with the Golden Text.

A Lesson in Following, vs. 36-38. Jesus never paid much attention to questions of mere curiosity, particularly when guidance for practical conduct was needed. "Peter would rather talk about future destiny than about present duty. He is like all of us" (Speer). Note how tenderly Jesus turns his attention to *following*. Peter's quick response should be commended, but it may be shown how his self-confidence is a poor preparation for the hour of testing so near. In view of the approaching temptation to Peter, do Jesus' words (v. 38) seem harsh, or considerate? The great teaching of this lesson should govern your pupils' choice of a vocation, as well as influence present actions.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY.

Introduce this lesson by questioning to find out what the pupils remember about when and where the Lord's Supper was instituted. Who

were there? What supper preceded the Lord's Supper? (Lesson III., Third Quarter.) Tell them that, from this week's lesson, we

learn of something else which happened in that upper room that same night. Refer to the incident of the little child (last week's lesson), and tell the class that from Luke 22 : 24 we learn that, during supper, the dispute about who should be greatest in Christ's kingdom was renewed.

Read v. 4 to the class, and explain that a Jew wore a loose outer garment, which was always removed before any work was begun. From what verse do we learn why Jesus did this? V. 5. Why their feet? Be sure that the pupils understand that the wearing of sandals in hot and dusty Eastern countries makes this necessary. In those countries, it is the duty of a slave, or one of the humblest servants, to wash the feet of his master's guests. Ask for opinions from the scholars as to how the disciples must have felt when they saw Jesus doing this. Who can quote some saying of Jesus learned from last week's lesson that they must have remembered? (Luke 9 : 48b.)

Ask a pupil to repeat Peter's question (v. 6), accenting "thou" and "my." Note the fact that Peter here shows his outspoken, impulsive nature. How did Jesus answer him? V. 7. "Peter needed to be reminded that he

was but a disciple, and his knowledge of his Master's plans was very imperfect." When did Peter learn the meaning of what Jesus did? Vs. 15, 16.

Have v. 10 read, using the Revised Version. "He that is bathed." Ask for the meaning of "save" and "whit." Bring out the truth that all the disciples, but Judas, really loved and trusted Jesus, and they now repented of their selfishness and jealousy.

Explain that some Christians interpret v. 14 literally. In England, until the eighteenth century, the sovereign, on Maundy Thursday (the Thursday before Good Friday), washed the feet of a number of beggars and gave them alms. The Pope still washes the feet of some of the bishops. We believe that Jesus meant that we are to render to others any needed service. Ask for the Golden Text, and point out that it emphasizes the same truth.

Tell the class that, after this, Jesus spoke very lovingly to his disciples about the time when he must leave them. This led to Peter's question and our Lord's prophetic reply, v. 36, together with all that followed, vs. 37 and 38.

Ask who can tell how Peter followed Jesus. (He was crucified at Rome during a persecution of Christians.)

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach the nobleness of service.

INTRODUCTION. Very soon we shall be teaching the beautiful Christmas lesson, and to-day's story makes an excellent preparation for it. "We love him, because he first loved us," and we give because he gave himself for us. And the gift of loving service is often the hardest to give, because it means real sacrifice. Each teacher knows best the needs of her own class, and should choose the illustrations which will most tactfully bring out the thought which she wishes to emphasize.

THE STORY. At last the journey to Jerusalem was ended, and Jesus and his disciples were in the great city. Many other people were there, too, because of the passover feast which was soon to be held. The Jewish people held this feast year after year to help them remember how good God had been to them

in bringing them out of the land of Egypt long ago where they had been slaves. Some of you remember about Moses and Joshua, the great leaders who helped the people get to the Promised Land.

Jesus and his disciples were together in a large room, where they had had supper together. They did not sit in chairs as we do. There was a long table, and beside it probably a long wide couch on which the men lay on their elbows as they ate. Near the door stood a large basin and a jar of water. In that country no one wore shoes; instead, they wore sandals, which only covered the bottom of the feet. Walking in the heat and the dust made the feet so unclean that the first thing a man in that country did for a guest was to have a servant come and pour water over the hot, uncomfortable feet and dry them to make them cool and clean. Jesus

and his disciples had no servant to do it for them.

When they had finished eating, Jesus stood up and laid off the loose outer garment that he wore. Then he wrapped a large towel around himself and taking the basin and the jar of water he knelt down before one of the disciples and began to wash his feet. When Jesus came to Peter, he cried out at once that Jesus, his dear Lord, the holy Saviour, must not do such a thing for him.

But Jesus explained to Peter that he had a reason for doing that service, and although Peter felt ashamed to let Jesus wash his feet like a servant, he quietly let Jesus have his way. Then before the other disciples Jesus knelt, one after the other, and washed their feet. Can you imagine how they must have felt to have Christ serving them like that?

When he had washed every one, he put on his own garment again and sat down to talk to them. "You call me Master and Lord," he said, "so I am." They had heard God's voice talk to him from the cloud, and they knew how the angels had sung when he was born. They knew how great and good he

was, and how he could have anything or do anything that he wanted. "I have given you an example," he said, "that ye should do as I have done to you." He could only be with them now a very little while, and this was a farewell word to them, that they should be kind and unselfish toward each other, and think of the comfort and happiness of others before they thought of their own.

Jesus spent his whole life doing kind things for other people, and the best way we can show that we belong to him is by doing kind things for those around us. And it is the little things at home that are the hardest to do. A little girl who didn't like to amuse the baby at home thought it was lovely to amuse the baby next door while its mother rested. A little boy raked the whole yard across the street, but pouted and was cross when mother asked him to rake his own. To be kind is the lesson that this story has for us. Of course we are to help send missionaries across the sea, and help in the church work at home, but right at home, where nobody but Jesus knows, we must try hardest of all to "minister" to others.

FROM THE PLATFORM

THE THREE L'S

Ask the scholars to name the three R's in education. They will quickly answer: Reading, WRiting and ARithmetic. Tell them that there are to be found in the lesson (taking in vs. 1-4) what may be called THE THREE L'S in religion. Read to the scholars, or have them read in concert, v. 1. Say that the first L is what this verse showed Jesus to have been to his disciples, and ask the scholars to tell what it is. It will not be hard to get the answer, Loving. Speak of how enduring the love of Jesus was. "To the end," he loved his own. Bring out that this means that he loved every follower of his right through all the sufferings that ended in his death. It was out of love that he endured all these things. Take a moment to impress the thought that Jesus wants us to be loving, as he himself was. Tell the scholars that they will find the next L in the story of Jesus' washing of the disciples' feet. Ask them what kind of service this was. It will not be difficult to get the answer. Lowly. Emphasize this also as a quality we should all possess. Point out that, after the foot washing, Jesus sat down to teach his disciples. They, of course, were learners, and the third L is Learning, and so are we to be. Mention some practical ways,—or, better still, get the scholars to do this—in which we may prove that we have these three L's in our hearts.

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Everyone knows Marshall Saunders' "Beautiful Joe." Miss Saunders is a bird lover, as well as a lover of dogs, as **Golden Dicky** (McClelland & Stewart, Toronto, 280 pages, and frontispiece in colors, \$1.50 net) amply testifies. No one who has met the talented author in her bird charming houses, will be surprised that Dicky-Dick and all the other birds which are introduced as "principal characters," can talk, or Billie Sundae, a dog with adventures, or Squirrel, the "bad squirrel," or Nella, the monkey, or Black Thomas, the boarding house cat; for to Miss Saunders the birds and animals are real beings and what is more, friends of hers, and often of one another. The varied bird and beast dialogues are vastly entertaining, and shrewdly mingled with them is much information in regard to the ways and needs of her protégés, and useful hints as to their proper care. **Golden Dicky** promises to have the same sort of popularity with older and younger readers, that, a few years ago, gave Beautiful Joe a place beside that universal favorite, **Black Beauty**.

Admirers of William J. Locke,—and they are a great multitude—will welcome this author's first collection of short tales, published under the title of **Far Away Stories** (John Lane, London and New York; S. B. Gundy, Toronto, 265 pages, \$1.50 net). These stories cover a great variety of subjects and are the expression of many different moods, but each has its own peculiar charm. Perhaps the gem of the whole collection is *The Song of Life* with which the volume opens,—the story of a musician. Four of the stories are grouped together under the caption, *Studies in Blindness*. All the stories, save the last, were written in those faraway days and place before the convulsion of the Great War had rent the peace of the world asunder. In the last story, *My Shadow Friends*, Mr. Locke tells what his fiction people did in the War. Here we have, for example, the sequel to the romance of "Doggie" Trevor and Jeanne, known and loved by readers of *The Rough Road*, the author's last novel.

A story of thrilling adventure is, **In Secret**, by Robert W. Chambers (George H. Doran Company, New York, McClelland & Stewart, Toronto, 322 pages, \$1.50 net). The

discovery of a suspicious letter in a New York Censorship Office, by Evelyn Erith, brings her into partnership with the mysterious Kay MacKay, and together they set out in quest of vital information regarding a nefarious plot of the Germans on the Swiss frontier. From the moment the pair left New York—on the sea, in the Highlands of Scotland, and especially of course, after they had reached the scene of their investigations on the borderland between Germany and Switzerland, they were tracked by a relentless and unscrupulous foe, to whom their destruction was essential to the concealment of a gigantic enterprise which had been carried on in secret during many years for the opening up of a way for the Huns through Switzerland. Not for a moment were they free from the threatening shadow of fearful peril. How the plot is brought to the light of day, after the intrepid investigators have passed through a series of hair-breadth escapes, and how the faith of a woman results in the remaking of a man,—all this is told in a story in which the tension is kept up constantly to the very end.

Winnifred Arnold's **Miss Emeline's Kith and Kin** (Fleming H. Revell Company, New York, 231 pages, frontispiece, \$1.25 net) is a diverting and most wholesomely human narrative of how the typical grim and acidulous, but all-the-time kindly and warm-hearted, New England spinster, is eating her heart out in solitariness because she has none of her kith and kin to share life with, and of how the kith and kin are refund in most unexpected ways, and especially how a little girl of twelve, and a little "niece" who was almost "thrown at" the grim spinster for shelter and upbringing, find their way to her heart, and start afresh the streams of love and helpfulness therein which had well nigh dried up. A truly well drawn and entertaining picture, all.

It is high praise to be called a "good sport." For one who wears that title and deserves it, must possess the qualities of courage and cheerfulness and good nature which win admiration everywhere. In Mrs. Olive Higgins Pronty's new book, **Good Sports** (S. B. Gundy, Toronto, 236 pages, \$1.40 net), it appears that not all who have a right to be reckoned in that class are to be found on the field of battle or the games arena, but may be

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Mr. W. P. Livingstone, a journalist and a layman, addresses his book, *The New Outlook: An Ideal of Life for To-day* (Hodder & Stoughton, London and Toronto, 258 pages, \$1.50), to the new world which the War has brought in, and especially to the youth of that new world. To quote his own words: "We set out to understand something of the meaning and value of life, and to find a faith concerning it and the future which would satisfy us and give us peace."

He first depicts the present urgent need of a fresh vision of truth. Long prior to the War, a tendency had been widely and steadily becoming manifest, towards "regarding every-

thing outside the range of experience as belonging to a region which had no bearing on our activity from day to day." Reason, as a test of truth, was claiming a bigger say. Traditional faith was being discounted, and there was a wistful longing for a faith that would pass the touchstone test of reality to the man holding it.

The War intensified all this. The hosts of young men who passed through the tragedies of the battlefield "are done with everything that is not real." They want a grip upon the unseen—never more so; but that grip must be upon, not a phantom, but a real unseen. The author's purpose is to give them, and all of us that grip.

His method is logical and admirable. Part One of the volume expounds the Principles of Life. The central thought is that of "love-law:" "love and law are the great facts of our existence, not distinct and independent, but one, a two-fold force, which for the sake of convenience we may term love-law. Evolution is what takes place when we submit to the love-law, the survival of the fittest, not by struggle and pain, but by obedience to the 'pull' of the influence at the centre of things."

In Part Two the author presents *The Interpreter of Life, the Man of Nazareth and Calvary*, who in his own person and in his



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words and deeds exemplified the love-law, whilst, in Part Three, the present conditions of individual and social life, and this love-law as the solution of its problems, are discussed at length, including such practical topics as control of the body, the use of force, money, competitive social life, and organized religion. Under the last named heading, Mr. Livingstone, who, by the way, is the Editor of the Scottish United Free Church Record, makes an earnest plea for oneness and union, and finds a weakness in the Church, in the attitude of the majority of its members as mere lookers-on, rather than active participants in its work, and further remarks that the affairs of the Church "are very much in the hands of old men." The lack of the qualities that youth would bring into the service of the Church makes the Church weak.

We may not fall in with all that the writer says, but he has the merit of frankness, and of a keen understanding of the modern mind. His book will set a-thinking Christians and Churches which are content to go along in the old ways, as if this was the world of a half century ago, and it will help the inquiring and doubtful to find themselves in these confused days. "The central fact, in our outlook," says

the closing chapter, "is that we are not left to ourselves in our life struggle. Behind the law and method and order of the world there is God, our Father, who cares for us, and there is his Son, whose service it is to help us and save us and draw us into the serene region of his kingdom."

The opening chapter of *Daybreak Everywhere*, by Charles Edward Locke (The Methodist Book Concern, New York and Cincinnati, 217 pages, \$1.25 net) is entitled *The Re-birth of Liberty*, and it celebrates the 11th of November, 1918, as marking the achievement of a great victory over tyranny and oppression, and the dawn of a new day for humanity. Other chapters in the book, in a spirit of hopeful optimism set forth the characteristics which must mark the new era if it is to be worthy of the tremendous price which has been paid for the maintenance of freedom and justice. Such chapter titles as *The New Manhood*, *The New Duty*, *The New Ministry*, *The New Gentlemen*, *The New Nobility*, and *The New Day* are suggestive hints as to the scope of this useful little volume.

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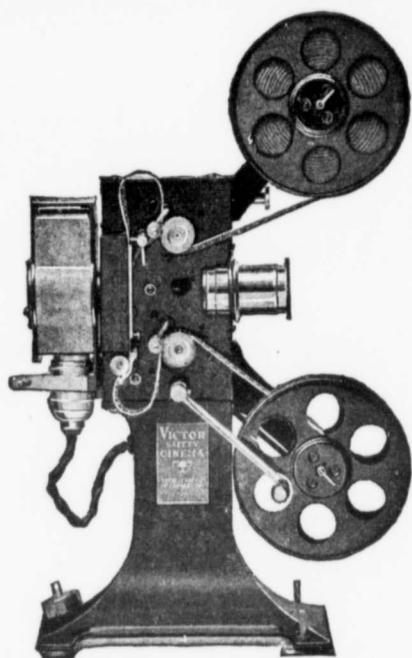
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